B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

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By Maurice Samuel

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Hebrew and the Future of the Jew
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Jewish Child Life in Old Russia
By Leon Spitz

And Other Features

Pacific School of Religion

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THE
B'NAI B'RITH MAGAZINE
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EDITORIAL COMMENT

The Children Go Their Way

THIS month thousands of Jewish children are being confirmed, a ceremony by which they are inducted into the house of Israel. There are a lovely service, benedictions, good wishes, gifts, receptions. Triumphant processionals acclaim Jewish youth entering the temple.

But let us be frank: Are they really entering or going away?

Those who are parents have their doubts and soon come to the shocking realization that this is rather an ending than a commencement. Now the Jewish education of the child often suddenly comes to a conclusion.

Many parents are rather joyously conscious of that. No more getting up early on Sunday to make the child ready for the Sabbath school! The parent luxuriates in his Sunday bed looking back over all the years of Sundays when he was obliged to get up for the sake of the Jewish education of his child . . . . No more Jewish education!

So, frequently, confirmation is regarded as a release for the parents who no longer feel any obligations heavy on their necks, and a release for the children who are set free from a discipline.

But at confirmation the child has arrived precisely at the age when he needs more Judaism rather than less, when his mind turns from questions to doubts, to negations; when he breaks away from the old moorings. It is good that his mind asks questions but, cut loose from the sources of religious education, who is to answer him? Drifting, where is he to go without steering gear?

In this formative time the child is out of the hands of Jewish teaching and is exposed altogether to the anti-religious philosophies which are the intellectual currency of the period. Often Judaism knows him no more until his wedding day when the rabbi is summoned to perform the marital rites. And, as often occurs, not even then does he always require the ministrations of Judaism; for the years of drifting have brought him to the uncharted stream of intermarriage.

Our Jewish education too frequently stops where it should begin. Not that the teachers of Jewish education are unconscious of this. They have given much thought

to the problem of keeping youth within Judaism during the time when youth's questing feet stray away. We think the problem should be heavier in the hands of parents than of teachers even. The discipline of Judaism on the mind of the child is no stronger than the hand of the parent.

We offer these reflections to enlarge the significance of confirmation day.

* * *

The Matter of "Christians Only"

LAST month brought a book, "Christians Only," by Heywood Broun and George Britt, in which they expose the prejudice against Jews in stores, offices, schools, and the professions. It is damning indictment. It is a challenge to the leaders of Christianity.

Well might there be a Sunday devoted to "Christians Only" in all the churches; well might the clergy say to its congregations: "You deny the essentials of Christianity when you say to a man: 'You may not work for me because I despise your religion and your people. You may possess talents, your work may bring me profit but I dislike you, though I have never seen you before.'

"How far do you purpose to carry your proscription of 'Christians Only'? You worship one who was a Jew; you profess to follow in the ways he led. Will you say, 'No. You may not have a place in the world. It is our world and all the good thereof is for us.'

"If this is your thought, the 2,000 years of Christian teaching have been in vain. This church is in vain. Our missionary endeavors are in vain. Whoever truly believes the Christian teaching must say, 'I may not hate my neighbor in my heart. I may not oppress him. This world is not created for my delight alone. I must so conduct myself in it that there will be a comfortable place also for my neighbor and his children; to the end that I may contribute my portion of the justice by which the earth may be made good."

But if "Christians Only" has caused any swelling tide of Christian indignation we have not heard of it.

* * *

A Bridge From East to West

DURING the past month American Jewry has had a visitor, a brother coming home. Judah L. Magnes, chancellor of the Hebrew University in Jerusalem, has become a sort of new prophet in Israel, teaching a way whereby the Jews as a people might enlarge their timeless service to mankind.

No political cause has he to further, for his vision encompasses Palestine as the inheritance of mankind, in which Jew, Gentile and Moslem may live together as equal brethren. He has come to offer American Jewry a share in the idealistic purposes of the Hebrew university.

This was our new temple in the Holy Land, in which mankind was to be served. He had dedicated it to be not only the Hebrew University but a Palestinian University, to which all sections of the population might turn; to carry out the function which has been the Jew's throughout his history, as interpreter and mediator among nations.

He had envisaged an institution of learning that would be a leaven to revivify ancient cultures, and endeavor to aid diverse groups, representing all stages of progress, to live together in amity in the land.

He had established laboratories in which scientists sought ways to make the land more fruitful not only for Jews but for all the inhabitants, to improve crops and t present their findings for the well-being of mankind, t combat disease in the Arab as well as the Jew.

To it had come notable teachers to work for a pittanc but happy enough in the serving . . . Scientists, phil osophers, archaeologists, historians . . . a botanical gar den was already under way for the study of the flora o Palestine. Jew and Arab mingled in the rich library A chair for international peace had been endowed; i token of good will a scholarship for Arabic studies ha been established. The department of chemistry had give its resources to the exploitation of the minerals of th Dead Sea. A vaccine was being developed in the univer sity for dysentary, one of the wide-spread diseases o Palestine. The department of hygiene had practicall eliminated malaria from Palestine.

Dr. Magnes called the Hebrew University a bridg from East to West, uniting cultures and peoples. H summoned American Jewry to join with him in thes dedications, to give its financial support to its mainte nance, which is meager enough. And we make free t call attention to the fact that contributions are being received by the American Advisory Committee, Hebrew University in Palestine, Felix M. Warburg, Chairman 71 W. 47th St., New York.

* * *

Defamation on the Radio

WE chanced to tune in on a nation-wide Good Friday program. There was a concert of sacred music relating to the event with interpretations by an elocutionist.

The elocutionist recited the New Testament story of the crucifixion with embellishments of his own. Being an elocutionist, he was zealous to put the most into his piece and to make the best possible showing for his elocutionary talents.

He made frequent use of "the Jews" and his accusation against the Jews as the crucifiers of Christ was even more definite and certain than in any of the versions in the Gospels. He cried "Crucify him! Crucify him!" with tones of hissing hate.

If to promote good will is the high function of radio, it certainly fell far from that end in this program dedicated to the Jewish prophet whom Christendom honors as its prince of peace. The program contained all the offensive implications of the various passion plays and its own viciousness besides; for whereas even Oberammergau performs only for the hundreds of thousands in a season this broadcast came to the ears of the millions in a night.

The responsibility of radio is even more heavy than that of newspapers, in proportion as the spoken word is more effective than the printed. Not to be doubted is the beneficence of radio as an instrument of better understanding, but equally powerful are its potentialities for evil, unless controlled. To be sure, those who directed this program did not mean to give offense or to spread prejudice, but their good intentions do not diminish in the least the harmful effects.

A newspaper editor, discovering that defamation has entered his columns through inadvertance, quickly takes steps to delete it from the next edition. But prejudice spread by radio is not to be recalled; it is left definitely and permanently in a multitude of minds.

The inability of radio to recall what it puts out imposes on the directors an obligation to see to it that nothing is put out that they would want to recall even if they could.

Jews Among the Gentiles

IT is not generally known that 80,000 Jews of the United States are successful farmers. They have come from crowded urban centers, from sweatshops, from pushcarts, to take up the plow.

By painstaking toil they learned to be good producers; timeless experience made them good marketers of their harvests. In the year 1900 there were only 216 Jewish farmers in the United States, but in that time the mass of Jewish immigration was yet to come to these shores.

The Jewish farmers grew their grains and their vegetables but did not forget to plant Jewish life also in the new soil. Far removed from the centers of Judaism, they kept the ancient inheritance safe and wherever they settled in groups they erected Jewish communal life. Judaism must be imparted to their children, as it is written; the Law must be as frontlets between their eyes, as a sign on their doorposts.

But though these Jews have been faithful to their inheritance, they have not set themselves apart from their neighbors. There is no rural ghetto. The Jewish Agricultural Society, which has assisted many of them, reports of them: "It is pleasing to learn that Jewish farmers have entered sufficiently into the lives of their respective communities to break down the artificial fences that divide peoples of different origins."

It seems that they came at first among suspicious, even resentful strangers and by the elevation of their characters, by offering their hands to cooperative purposes, by fair dealing, they made themselves respected neighbors.

This speaks well for the rural Gentile character also. Not everywhere and always do elevation of character, cooperative purpose and fair dealing comfort the Jew among the Gentiles. Still the signs read "Christians Only."

* * *

Puncturing a Hero

AT the present moment it is Haym Salomon—peace be on his bones!—who is dividing a section of American Jewry. Haym Salomon has long been the Jewish American revolutionary hero. He it was, it has been said, who financed the principles of the Declaration of Independence and thus caused them to be translated into shot and shell to the confusion of the British minions. He loaned of his own money to the revolution and never was his benefaction repaid.

In order that his services might never be forgotten it was proposed that a monument be erected to Salomon's memory and to this end money was collected and the city of New York asked to donate a conspicuous site.

But what hero stands safe in these searching times? Even the revered Lincoln recently has suffered from the new biographical method and Washington has been taken down from his pedestal and presented as a human being.

So with the Jewish hero, Haym Salomon. Comes the distinguished lawyer and historian, Max J. Kohler of New York, saying: "No monument ought to be erected to him on the basis of misinformation and concealment of the most important of the facts involved."

He brings to light certain findings made by the late Samuel Oppenheim of the American Jewish Historical Society. These indicate that Salomon "never lent the Government a substantial sum, probably not even a cent," that he was a broker who negotiated the drafts of the revolutionary government.

The champions of Salomon reply . . . "We are preparing a monument to a man who . . . helped any number of the founders of the Republic, yet himself died a poor man. Such a man could scarce have been one merely looking to serve himself. There must have been nobility in such a soul."

Mr. Kohler contends that Haym Salomon may or may not deserve a monument, but before money is collected for such a memorial all the facts should be offered to the Jewish public.

We take no side in this, though we regret to see any hero of ours diminished. But, certainly, American Jewry does not desire to honor any Jew above his merits or to be in any doubt as to the worthiness of the one it honors. Doubt has been cast on Haym Salomon's claims to immortality by an accepted historian and renowned lawyer. In view of that, it seems to us that the case of Haym Salomon should be placed in the hands of an impartial commission for determination.

His stature will suffer in the shadow of any doubt.

* * *

Comedy Among the Hitlerites

THOSE Hitlerites are a dour lot with serious purposes in life. They invent bogies with which they fight furiously; but they are not without a certain sense of humor, the more delicious because it is unconscious.

As is well known, they don't like Jews. The blood of Jews does not run in the German stream and, therefore, Jews must be declassed out of German life. Jews must be denied all civil rights; the property of Jews must be declared forfeit to the state; the heads of leading Jews must "roll in the sand."

But recently Hitlerites made an embarrassing discovery. Jesus was a Jew, too! The Gospels, indeed, traced his descent from Abraham through David. Now many of the Hitlerites are devout believers, pillars of their churches, and they were confronted with a most distressing dilemma . . . . On the one hand Hitler, on the other Jesus.

As loyal followers of Hitler they must scorn all Jews as "aliens to our race who demoralize the German people."

But as followers of Jesus to whom they were dedicated at the baptismal font they were offering veneration to one of these despised Jews.

The heads of pious Hitlerites were sadly befuddled . . . . Which way to turn? . . . . To Hitler? . . . . To Jesus? . . . Obviously it was impossible to serve faithfully both Hitler and Jesus the Jew.

The fecund imagination of the Hitlerites was equal to the situation. It proceeded to make Jesus over. With the facility with which the Hitlerites had created Jewish perils with which to frighten themselves, they now converted Jesus from a Palestinian to a Nordic god.

And so, last month, the Union of Nationalist Teachers of Germany was happy to announce that after due investigation it had been conclusively proved that Jesus is a Germanic god of purely Teutonic origin.

Pious Hitlerites now say their daily prayers for the destruction of Jews with confident assurance; for this Jesus to whom they pray is no treacherous Jew, but a patriotic German. Sane Germans, however, shudder at the increasing power of a gang of unstable individuals led by a rascal.

The Social Background of the Zionist Movement

By DAVID de SOLA POOL

THERE is a divine discontent which urges men to better their status, and escape from their misery to a happier and freer expression of life. Weak individuals not gifted with strong resolution and poetic qualities often compensate for their feeling of inferiority by living in a land of day dreams, in which high achievement and marvelous fortune are generously theirs.

Similarly, oppressed peoples and the downtrodden of society, when they see no hope of political betterment, and when social conditions seem to be hopelessly corrupt, often comfort themselves with the vision of a far-off hope. The prophetic writings of the Bible are characterized by two complementary refrains, one a stirring denunciation of oppression of the poor, the other the proclamation that the day of the Lord will come when the oppressed will be raised up and the oppressor cast down. The Leitmotif of many of the Psalms is that the meek shall inherit the earth. Sometimes this redressing of the social balance is pictured as imminent, sometimes as the far off event at the end of days, towards which social life moves.

As the years and generations rolled on, and redemption seemed always to fade further and further into the future, this belief crystallized itself around the figure of the Messiah. Nineteen hundred years ago this messianic enthusiasm aroused the Roman authorities in Judæa to put to death many who claimed messianic pretensions, or who had these thrust upon them by a yearning, mystic, credulous people. But crucifixion itself could not crush the hope of the coming of the Day of the Lord. When the best known of these numerous "Messiahs" of nineteen centuries ago failed to bring to the desperate masses the freedom they hoped for through him, his devoted followers, made up of the poor, refused to be diverted from their hope even after his cruel and ignominious death. They looked forward to his miraculous second coming for bringing about the kingdom of heaven on earth.

Such millenarian movements of the downtrodden seeking freedom emotional escape from the sweat and are a commonplace in history. The religious movements of the Lollards or the Waldenses or the Anabaptists, were intrinsically spiritual revolts of the oppressed and wretched masses who fervently believed that the Day of the Lord was nigh, when the oppressing classes would be brought low and the poor and humble would be exalted. This mystic faith recurs in every age. It was the faith of the negro slave in America. He found an dirt of his hopeless toil and penurious existence in extravagant visions of freedom, glory, and riches, wearing golden slippers in the golden streets of the golden Jerusalem of his childlike imagining and his touching spirituals.

A naive faith in the freedom that is always to come has utterly failed to correct the social evils of injustice and man's inhumanity to man. It has, indeed, sometimes been made the unfortunate instrument of perpetuating these evils.

The Jewish people came into existence and Judaism was molded in the crucible of the exodus from Egyptian slavery, with the result that freedom and social justice have always been prominent in the Jewish consciousness. But some religions, despairing of the establishment of social justice in this world, have set all hopes of redress in a future life. They have painted with detailed certainty fantastic pictures of reward which the poor and downtrodden will receive in another and a better world. Visions of Elysium, Valhalla, and Paradise have been depicted so vividly that the masses have been encouraged to sacrifice themselves in man-made wars, and bear their humanly imposed social suffering gladly, because of the prodigious rewards which they hoped to receive in the future life.

Sometimes, a religious unworldliness, despairing of establishing freedom and righteousness among men, has furthered the same social end by encouraging its devotees to flee society. It inspired them to escape the world of men by plunging into the desert, living as anchorites, and ascetically afflicting their souls. It exalted celibacy as a virtue, and fervently taught the renunciation of social rights and the legitimate blessings of society. Legend tells that when Pharaoh decreed the destruction of the male children of the Israelites, at first the Hebrew leaders, despairing of being able to maintain the community, divorced their wives and declared an end to the existence of Israel. Such social defeatism has sometimes received the benediction of religion.

At other times religions have evaded the necessity of grappling with social evils by teaching the poor, the penniless, and the indebted the virtues of sobriety, frugality, thrift, contentment and resignation, and exhorting the rich not to social justice, but to the anodyne of charity.

Since the time of the French Revolution, and under the influence of the industrial revolution and the spread of popular education, men have begun to think more aggressively for themselves. More and more they refuse to be put off from bettering social conditions by a promise of heaven or a praise of humility. They might have been willing to call in the potent aid of religion in bringing about greater social righteousness, if they had not found that most of the organized religions and houses of worship were essentially aristocratic, and remote from the living problems of the poor and submerged. So the modern masses have tended to forge instruments of escape from their intolerable conditions through secular movements of social revolt which inevitably took on a non-religious or an anti-religious character.

No people in Europe in modern times was more oppressed than were the Russian masses. Is it any wonder that when they finally rose up and asserted themselves, refusing any longer to be soothed by the balm of religious teachings which glorified their misery, and recognizing that they were not obeying God's laws by submissive obedience to the inhumanity of man's laws, they inscribed in Moscow in the very heart of Russia in great letters that all should see, the words "Religion is the Opiate of the Masses!"

The socially depressed masses of

the Jewish people in the industrial centers in the United States have become, to a large extent, estranged from the Synagogue. They do not find the comfort of social vision, sympathy for the problems of their poverty, or moral passion to recompense them for the carking cares of their toilsome life, in synagogues organized on a financial foundation. They identify the synagogue with a bourgeoisie that is incipiently capitalistic, and that practises charity though it preaches justice. So Jewish labor has in large measure turned its back on the synagogue. From this situation our community leaders sedulously and comfortably avert their attention, though it is one of dark omen for the survival of a Judaism with a living message for the masses of men.

If, then, freedom for the slave, i. e., historically, the great mass of mankind, has not been attained through a mystic faith in the messianic Day of the Lord overturning the corruptions of society, and if we attain no nearer to a moral reconstruction of society through postponing it into the future life, or by fleeing the world of men, or by a Pauline preaching to the slave that he should remain a slave, religion, if it is to maintain a social message in the realm of reality must be enlisted in some practical effort to bring about a purification of society and a redressing of social injustice. The modern impoverished and oppressed masses no longer find compensation and comfort in millenarian messianic hopes, or in hermit's caves. Nor are they impressed with the virtues of submission and meekness. Nor will they piously accept man's injustice and folly as a divinely ordained discipline and chastening. They insist on creating their own Utopia. If it be not in the line of the Republic of Plato or of Moses, it may be in the tradition of Trotzky and Lenin. The temper of the modern man demands an intelligible vision of practical and realizable hope, whether it be painted for him by William Lloyd Garrison, Susan B. Anthony, Karl Marx, General Booth, Henry George, Robert Owen, or Tolstoi, whether it have religious sanction or whether it be a purely secular hope. He demands a realization of the Promised Land here, not in the hereafter, now, not in the remote future.

Hence the failure of a moderate socialist optimism to sweep the world. The patient work of legislative social amelioration is a very slow process, subject to innumerable setbacks and reactions. The victories of liberalism and democracy, foilsomely won through decades or even centuries, are abolished overnight when war comes, or when a dictator seizes the power and annuls representative government and popular liberties. Therefore, the alternative sometimes seems to present itself to the unhappy victims of man's injustice of either revolutionary overturning of the existing order, or turning one's back on it and setting out to build a new and a better life in a Promised Land. This latter alternative was the one which stirred the jaded souls of the enslaved children of Israel in Egypt, so that they responded, even though with faint hope, when there beckoned to them a Promised Land offering them the opportunity of setting up a commonwealth of freedom. This was the hope which moved many other oppressed groups in history, of whom the most noted in American history were the Pilgrim Fathers. In the rich symbolism of their Old Testament tradition, they acclaimed New England as their Promised Land.

This, too, is the basic hope out of which modern Zionism has been born. Towards the end of the nineteenth century, Theodor Herzl and other leading Jewish thinkers, as well as many of the masses of Jewry, realized that centuries of praying for the Messiah without working for his advent had not hastened his coming. Modern anti-Semitism, destroying the hopes which had been set on emancipation, was threatening to make the lot of the Jew in society once more as hopeless as it had been in the Ghetto. Herzl's Zionism was motivated by his vision of a Jewish State which should free and regenerate the life of the oppressed Jewish people, and provide the rest of the world with a model social order. Both by training and environment Herzl was far from organized Jewish religious life. But his social sympathies were vivid and strong. That is why modern Zionism is basically a secular social movement altogether different from such waves of religious enthusiasm for the return to Palestine as we associate with Sabbatai Zevi.

The Jewish people as a whole realized also that political emancipation had not brought freedom to the Jew. That is why Reform Judaism, pinning its frayed hopes to emancipation, did not espouse the Zionist cause, and continued to assert that a Berlin was its Zion in which Judaism and rights for the Jew would come to their finest flowering. It closed its eyes to the innumerable manifestations of anti-Semitism in every land. But the Jewish masses were not deceived. Out of the impact of the harsh realities of the Russian May Laws, which gave birth to the Chovevei Zion, and of the Dreyfus case, which gave birth to Herzlian Zionism, they began to translate the ancient Jewish teaching of a Promised Land into a practical reality symbolizing their hope of freedom, justice and social reconstruction in the present in this world. Modern Zionism turns aside from the passive, mystic compensations of a remote messianic belief on the one hand, and on the other hand refuses to flee from the Jewish problem on the path of an assimilation which yields up essential Jewish religious and cultural values for the Dead Sea apples of political and social equality. It chooses instead the path of positive action, the return to Palestine, the traditional Promised Land of the Jew, to attempt to build there a better, a happier, free Jewish life in a commonwealth based on Jewish tradition.

This Zionism has been, for the most part, a movement of the Jewish masses, and only exceptionally one in which the rich and the comfortable have participated. For, it is the masses who have most deeply felt and lived the sorrow of their people. Throbbing with the *Judenschmerz*, they revived the historic hope of finding liberty and justice through the ploughshare and pruning hook wielded on a peaceful countryside in a secured homeland in Palestine, the Promised Land of the Jewish people. This, and this alone, explains why Zionist Palestine presents the unique phenomenon of a laboratory for every kind of social experimentation. From a capitalism modified by a measure of co-operation, to an advanced communistic life in which the individual does not own even the coarse clothes he wears, are one and all reactions from a capitalist society which has not achieved social justice. They are attempts to establish a better social order in a land from which the promise of social justice was first proclaimed. These experiment stations in which new forms of living are being tried out with conscious purpose, enlightened moral will, and self-sacrificing personal heroism, are the quintessence of Zionism as a movement impelled by the search for social freedom.

Such a Zionism is no crude nationalism: it is a pacific movement of social reconstruction for the Jew, the hounded quarry of man's hatreds. Some Jews seek final escape from the problems of being a Jew in a Gentile world by accepting the cool waters of baptism. Others, again, find it in the inspiration of the prayers poured out in the secluded sanctuary of the Synagogue.

Others look for it in the setting up of a new era of justice through embittered movements of social rebellion. But the traditional ideal of the Jewish people from the days of Moses and from the days of the Prophets has been the establishment of a commonwealth of social justice and spiritual freedom in the promised land, Palestine. To organize this in our day is the primal function of Zionism.

The Economic Threat

By MAURICE SAMUEL

TWO problems have faced all Jews in all lands since the dispersion: how to make a living, and how to remain Jewish. Sometimes a solution of one problem made more difficult the problem of the other; and sometimes (though this is seldom realized) it helped.

The Jews carried with them through the Middle Ages a system of education which had been evolved in the center of a high civilization. The Talmud was not only a religious code, it was also a training in law, business, mathematics, ethics, etc. It placed at the disposal of the Jew habits of thought which were not common in a world which was rebuilding a new civilization on the ruins of an old one. If the Jew suffered much for being a Jew, he also derived an advantage from it, in the worldly sense. By virtue of remembering the mechanics of his destroyed civilization, he was ahead of the rest of the world.

There was not, during the Middle Ages, that vivid contrast between these two problems—of remaining a Jew and making a living—which is so evident today. And to understand fully the character of the era which faces us we must look into the change which has come over the western world with the coming of the modern age.

It is commonly said that the danger of the extinction of the Jewish identity rises from the fact that the world has begun to welcome the Jew into its fold; that, in spite of frequent setbacks, the world is making room for the Jew in its midst, and what persecution failed to do will be done by tolerance and kindness.

Whatever other merits this argument has, it does not seem to have the merit of objective reality. There is a much simpler way of looking at the new era, and it is this—that the progress of the western world has robbed the Jew of the worldly advantages which he derived from his Jewish training. Education is no longer the distinctively Jewish impulse that it was. And whereas in the past the Jew found consolation in his adversity, knowing that the Jewish education for which he was suffering was also helping him to make a living, he begins to feel today that Jewish culture is at best nothing but a spiritual luxury, and at worst a costly nuisance.

But that spread of education which came with the rise of big city life in Europe is itself only a symptom of basic changes in economy. The Middle Ages were feudal rather than capitalistic, and the energies of the ruling classes were directed primarily along lines which would strengthen the economic order. The Jews, as traders, did not come into such direct mass conflict with non-Jews as they were bound to do when the feudal system yielded to an economic and capitalistic system. They were competitors in trade, but they competed with a relatively small class among the non-Jews, a small class which, moreover, did not represent the spirit of the master class. Wherever there was a mass hostility, as in the crafts, the Jews were in fact excluded. The guilds were *Judenrein.*

There arose that widely-observed phenomenon, the disproportionate concentration of the Jews on trade. The factors that made for it were both positive and negative. The Jews were better trained for trade, and they had better international connections. Also, they had less mass competition, and they were excluded from the crafts.

That distribution, which was a help to the Jews during the Middle Ages, became a curse as the rest of the world passed into the new economy. With what intensity the Jews had concentrated on trade is seldom realized. In the massive work which he has just published, *Die Soziologie der Juden,* Dr. Arthur Ruppin furnishes tables of the distribution of Jews in the economic structure of various countries. In 1920 the Jews of Hungary formed 5.9 per cent of the population of Hungary. But they provided only 0.4 per cent of its farmers, and 50.8 per cent of the people engaged in commerce, insurance and transportation. That is to say, the Jews contributed one-fifteenth of their proper proportion to commerce, etc. In Galicia they gave one-eighth of their proportion to the land, and six times their proportion to commerce. In Germany, in 1907, they formed one per cent of the population, but 4.2 per cent of the business class. And so on throughout every country.

Such a situation would be tolerated by the surrounding world as long as there was no mass movement toward commerce, and the commercial ideal was unknown to the ruling class. Persecution of the Jew did not necessarily mean a frontal attack on his means of making a livelihood. It took other forms, and flowed from other motives. But when the great change took place, when commerce was no longer despised, when the rich merchant class began to rise to political power, the attack on the Jew became three-fold. First, he would not be tolerated in the economic system; second, it was no longer shameful to compete for wealth acquired by trade; third, the will to commerce created the means, and competition was now backed by training.

The factor last mentioned was enough to create the new situation in Jewish life. As education took its practical turn, larger numbers of persons clashed with the Jews. The result has been a special Jewish crisis which has taken many forms. In America, for instance, the small Jewish trader is being pushed to the wall, along with the other traders, by the big chain stores. But whereas among the general population, the number of traders is a small proportion, among the Jews it is a high proportion. In Russia all trading is being taken over by the State. Russian merchants, too, are among the *declasses,* but their proportion to the general population is small, while Jews had thrown seven or eight times that proportion into trade.

Here, then, is the new situation. The Jews must scatter themselves through the various trades, professions and crafts. There is no other way left of making a living. In the direct sense, they can no longer rely upon their Jewish training to help them along. On the contrary, the *practical* value of a Jewish training is becoming of less and less significance. And so a double threat is aimed at the Jewish identity. It is one, we ought to note, which is independent of the existence of anti-Semitism. Even where anti-Semitism does not exist, it is a Juggernaut whose direction seems to lie over the prostrate Jewish body.

Or we may summarize the situation thus: Judaism (meaning the Jewish training) was at all times dangerous. But it also used to have a survival value for the individual, and this survival value seems to be disappearing.

When we look at the entire Jewish question thus, we obtain new light on the rise of the Jewish nationalist

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A Great Painter of the Jew

By DAVID EWEN

I MUST confess that before last summer I had never heard of Rahel Szalit or of her paintings and drawings —even though I have always tried to keep in touch with the more gifted artists of our time and with their works. It was during my European trip last summer that I first stumbled across her name and a few of her works. I was wandering aimlessly through the rooms of the Jewish Museum at Frankfurt, studying old parchments, looking at ancient Torahs, admiring historical Jewish vestiges, when I suddenly stopped short in front of a show-case of charcoal drawings. They were a series of Jewish studies entitled *Fischke der Krummer* — broad Jewish sketches of typical Jewish characters. Those Jewish sketches held me fascinated for a long time.

The artist's name then unknown to me — a certain Rahel Szalit of Berlin. I called the attendant of the Museum over to the showcase. Did he, perhaps, know who this Rahel Szalit was? The attendant showed surprise — which, good mannerdly, he tried his best to conceal, but with little success. "Why," he asked me, "do not you Americans know of Rahel Szalit? She is the foremost woman artist in Germany today, and probably one of the great artists of our time!" Further investigation revealed to me the fact that the attendant's enthusiasm had not been exaggerated. Rahel Szalit's name was a great one, indeed, in artistic Germany. She had that very month won the first prize in a Berlin art exposition — and that was only one of innumerable awards of which she could boast. Encyclopedias on art and newspapers spoke of her rhapsodically. Such a tribute is rare enough for an artist of Jewish birth in Germany; but that it should be given to an artist whose art consists primarily of Jewish subjects and themes is, indeed, a phenomenon.

One month after my visit to the Jewish Museum of Frankfurt, I was in Berlin, calling at the home of Rahel Szalit. She lives in an unassuming little apartment on Stubbenstrasse — not a particularly exclusive residential section — where she not only lives, but does all her work. She is an attractive woman — not in the usual sense of the word,

A self portrait of the artist that won first prize recently in a Berlin exposition

for one could hardly call her beautiful. But there is something irresistibly magnetic about her. She is very dark, with hair combed straight backwards, with deep black eyes, prominent brow and straight aquiline nose; obviously a Jewish girl in all her features. She greeted me simply and affably. And then, for the next half hour or so, we spoke about herself, her aims in her art, and about her achievements.

The study-room in which we were sitting was covered with her artworks. Remarkable works, each one of them! Rahel Szalit has succeeded in placing upon the canvas the sensitive face of the Jew, with soft, delicate strokes. Her characters are sometimes pale mystics, with eyes which seem (like in El Greco's paintings) to peer not only outward but inward, too — and in their faces can we find an expression of the soul of the Jew. From the walls there were *yeshiva bochurim* looking at me tenderly — young, sensitive faces which seem almost to symbolize the Jew at his most inspired moments; there were hilariously comical Jewish figures leering at me, too, with characteristically Jewish mannerisms. One of the paintings showed an old woman swaying over the Sabbath candlesticks, as her face was buried deeply within two rough, wrinkled hands — and there was such depth and power to this painting that one felt almost as if this was a symbol of Israel weeping over its pathetic fate. In her paintings, Rahel Szalit has reproduced the ecstasy of the religious Jew in prayer to his God; the deep and pointed sorrow of a Jewish mother confronting an irreparable loss. Rahel Szalit has brought a something, which cannot be spoken of in words, but a something which is inevitably in the heart of the Jew. Look at her drawings and paintings, study those faces, scan those figures — and something in your heart will tell you that the art belongs to you; that this art expresses a part of you, something that is deep within you.

Rahel Szalit is one of the very few great painters of our time whose art is an intrinsically Jewish one. True, such giants as Max Lieberman are Jews — but, after all, what makes them Jewish artists except that accident of birth? Rahel Szalit, on the other hand, is a Jewish artist because every stroke of hers is a Jewish stroke, every expression which she outlines on canvas is a Jewish expression, every face a Jewish face. Her art is inextricably bound up with her race as she herself is. She remains, therefore, one of those lonely figures in modern art who has succeeded in speaking about the Jew upon canvas — and in speaking about him in unforgetable lines and in imperishable outlines.

She has accomplished in art what Ernest Bloch has in music, Ludwig Lewisohn in the novel, and James Oppenheim in poetry. Listen to the "Israel Symphony," and you will hear a tonal expression of Jewish aspirations, Jewish hopes, Jewish ideals. Read "Mid-Channel" and you will hear the cry of a Jew who urges his fellow-Jews to adhere tenaciously to a gloriously fruitful tradition and to a glamorous past. Listen to Oppenheim's Hebrew verse and you will hear the sweet sad singing of a Jewish mystic, who deeply feels and keenly understands his racial heritage. In the same way, look upon such beautiful things as Rahel Szalit's illustrations to Sholom Aleichem, to Heine's Hebrew Melodies, to Zangwill's "King of Schnorrers" and you will find an equally apt expression of something unmistakably Jewish. And that which is unmistakably Jewish

and which here finds its expression, is nothing else but the Jewish soul.

While we were talking ramblingly about her art and her work, I could learn in pieces and snatches something of Rahel Szalit's life and her background. She was born, not in Germany, but in Lithuania — where she spent the first few years of her life. Her father, she told me, was a rabbi — and her home, consequently, was strictly orthodox. And so, while Rahel was yet a tender child she began to understand what it means to be a Jew. She saw her father praying incessantly, both in synagogue and at home; she saw him studying his Talmud every night until the early hours of dawn; and on the Sabbath she sat at his side, together with her entire family, around the dinner table, and joined her voice with his in singing of the Sabbath *zmiris*. In such a home was she raised, and in such a home did Rahel get her first rigorous rearing in Judaism. Here, later, her religion was deeply implanted in her; here, she absorbed its atmosphere and its spirit. "And here," she tells us now, "I got my first glimpse at Jewish scenes which, in later life, were to prove to be such a mine of inspiration for me. You understand what scenes I mean, don't you? Such scenes as that of my mother weeping over the Sabbath candlesticks; as that of my father swaying his body back and forth for his prayers, with his face, in ecstasy almost, turned heavenwards; as that of my brothers painfully learning their Hebrew lessons under my father's stern and insatiable discipline. From my earliest years these pictures impressed me deeply — so deeply that I have never forgotten them. And when I became an artist it was such pictures, above all others, that I was eager to reproduce upon the canvas. And I have found this past so very full of inspiration for me in my present work that I have seldom had to step out of it for the ideas and themes of my art-work."

But not only these scenes at home made a profound impression upon young Rahel's plastic mind, but also the scenes she witnessed in the little town market-place of Lithuania when she accompanied her mother on her shopping trips. Here Rahel saw peculiar Jewish characters of every walk of life; here she witnessed amusing scenes during the buying and selling of goods; here she spoke with innumerable Jewish women and, in her own youthful fashion, got something of an insight into their outlook on life. And you, too, can get a glimpse at what young Rahel's observant eyes caught whenever she went to the picturesque market-place with her mother, for many of these characters, many of these amusing situations and episodes, many of the stories themselves have been reproduced in her paintings and charcoal drawings.

An etching, by Rahel Szalit

Jewish neighborhood, by Rahel Szalit

On her tenth birthday, her family migrated out of Lithuania into Germany. It was here that she first began to play with pencils and brushes — drawing pictures of people about her with remarkable cunning and aptitude. It was not long before her parents — art lovers themselves — began to notice that a truly remarkable talent was guiding that unskilled hand. They decided to give the child a chance. And so, in her tenth year, Rahel was registered at her first art-school.

Portrait, by Rahel Szalit

Her progress in the art-school was so phenomenal that before long she readily outstripped all the efforts of her teachers. There was no alternative but to send her to a larger school, and from there to a still larger one. Finally, she went to Munich, Paris, and London to receive the final touches on her training. So passed Rahel Szalit's adolescence — and when, in her twentieth year, she returned home at last she was already the consummate technician and an artist of the first caliber. She was now in the position to permit her overwhelming genius to rush out uninterrupted and to fill the pliant moulds of her technique.

In her 21st year, Rahel Szalit had her first sweet taste of success. One of her paintings, a portrait of an old Jew she had known in Lithuania, was accepted by and exhibited at the Berlin Art Museum where it was witnessed and highly lauded by all the foremost Berlin art critics. Such success inspired Rahel Szalit to unprecedented fertility. She created painting after painting, drawing after drawing. Her art met with a most enthusiastic response. And now, though she is hardly more than 35, she has hundreds of artworks to her credit, and a reputation which many another twice her age would envy.

Wisely indeed, therefore, had a German newspaperman written when he said of her: "Rahel Szalit is a great artist who is destined, with each year, to increase her appeal and to widen the scope of her art. There are no boundaries to her success. She is destined to grow constantly greater and greater. She is destined to conquer the future. For the future belongs to her as firmly as does the present."

Hebrew and the Future of the Jew

By RABBI JACOB S. MINKIN

THERE is a trinity from which no properly-lived national life can escape, and that is the trinity of people, land and language. But whereas the first two are readily conceded, the need of a common language has long been in dispute. It was not until comparatively recent times that the close intimacy between language and people began to be understood and appreciated. Even now there are those who mistakenly believe that words are nothing, that speech is futile, that language is but mere empty sound, a conventional invention, that there is no connection, no spiritual, historical, or psychological association between a nation's life and a nation's language; that, misfortune befalling one implies no injury to the other; in short, that nations as well as individuals may discard their language as easily as they discard their last year's clothes.

Esperanto No Solution

It was not so many years ago that a Polish Jewish physician, Dr. Zamenhoff, became the inventor of a new language, called Esperanto. He sincerely believed that the cause and root of all the world's trouble and misunderstanding lay in the multiplicity of languages and dialects, that linguistic misunderstanding leads also to social and national misunderstanding, that the removal of the barrier of language would pave the way to world harmony and peace. Theoretically his invention proved a success. To this day Esperanto congresses assemble annually, and are attended by representatives from many states and countries. But, strange as it may seem, although Esperanto was accepted in theory, and there are many people who speak and write in this language, no land or nation has so far felt itself called upon to surrender its own language for the newly-invented tongue. The Germans, the French, the English, the Italians, etc., still continue in the use of their old-fashioned national languages. And why? Is it bigotry, is it fanaticism, is it stubbornness which makes them cling to their century-old tongue? No, but it is the national instinct of these peoples, an instinct born out by the facts and experience of history, which makes them feel that a nation can no more give up its language than it can give up its life, that linguistic suicide is as little possible as national suicide, that a people's language is the key to its personality, that there is a linguistic "Island Within" as there is a religious or national "Island Within," that just at the time when you think you have rid yourself of it, retained nothing of its speech, its idiom, it still clings to you, and in your unguarded moments, when you are least aware of it, by gesture, by a slight intonation of your voice, will betray you. The Hebraisms and Yiddishisms of Heinrich Heine are outstanding illustrations of this, and his countrymen refused him a place in their national gallery. Many brilliant Jewish actors have proved a failure on the English stage. Although they were masters of the technique of the English language, they were not able to completely emancipate themselves from the linguistic associations of their early childhood.

No, a language is not something which can be easily given up, which can be exchanged or bartered for any other tongue. It is a nation's most treasured possession. It is the Holy of Holies which reflects the character, the nature, the temperament of the people that speak it. I can conceive of a nation living without its own land, or form of government, but, as far back as history can remember, there has never been a nation which lived without its own language. Switzerland may have created a democracy, and is the freest nation in the world; it may also be industrially successful, but, possessing no language of its own, it created no culture or literature to speak of. The first sign of the approaching dissolution of a people is the debasement of its language. No nation or people that history knows of has ever outlived the death of its language. Long before Greece fell, the Greek language fell, or at least, it no longer possessed the strength and virility of its youth, and the decline of the Latin language heralded the decline of the Latin people. For many centuries after Rome fell people still tried to prolong the life of the Roman language. Latin became the language of the Catholic Church, it became the learned language of scholars, but it was nothing more than an embalmed corpse, without the slightest semblance of life, no longer the language of Virgil and Cicero.

Aramaic Rivalled Hebrew

Many accounts of the survival of the Jewish people have been given, but one factor has been strangely overlooked, and that is the Hebrew language. If the Jew stood for thousands of years like a sentinel over the Hebrew language, watching that no harm befalls her, it was because he instinctively felt that the disappearance of the Hebrew language meant also the disappearance of the Hebrew people. Of course, the Jews were at no time unilingual people. Polyglotism has been the temptation of the Jewish people as polytheism was, in ancient times, the temptation of the Jewish religion. As far back as history can remember there were other languages, other tongues and dialects among the Jews besides Hebrew. Side by side with the Hebrew language there developed a sister-language, Aramaic which, like Yiddish today, at times threatened to eclipse, if not entirely supplant, its elder sister, Hebrew. At least two books in the Bible are written in that idiom, and stray references to it are found throughout the Sacred Scriptures. In post-exilic times access to the Bible was possible for the masses of the people only by means of the Aramaic language, and the largest part of the Jewish literature was written in that tongue. No one, for instance, whose knowledge of Judaism is limited exclusively to the Hebrew language will find the Talmud comprehensible. The Sprachen-Kampf, the struggle for the supremacy of the Hebrew language, was as keen then as it is today. Ever greater and greater were the encroachments of the Aramaic language upon the rights of the national Hebrew tongue, and the Hebrew purists were seriously alarmed by it. It was for the purpose of securing the supremacy of the Hebrew language that Rabbi Jehuda Hanassi wrote the Mishnah in Hebrew, as against the prevailing Aramaic tongue, and adopted strenuous measures against the usurpations of the Aramaic in Palestine, that rather than use this debased language he would have the people speak Greek. This seems to be the sense of his famous dictum, "Why speak Aramaic in Palestine? Why

not either Hebrew or Greek?" (Baba Kama 82, a.)

But a language cannot be legislated out of existence and, despite its opponents, Aramaic became the language of the masses of Jewry for many hundreds of years, till in the course of time, it was endowed with a sanctity almost equal to that of Hebrew. Almost down to our very times Aramaic has continued as the favored language of the learned, Jewish mystics particularly preferring to express themselves in that tongue, and the Zohar, the greatest post-Talmudic work of Jewish literature, was written in this language.

In other times and lands Jews formed other linguistic connections. In Alexandria, for instance, Greek became the spoken and literary language of the people. Many of the outstanding thinkers and philosophers of that age probably knew no other tongue, and it is not likely that even Philo, the first of Jewish philosophers, had even a passing acquaintance with the Hebrew language. Josephus, too, wrote his monumental history in the popular language of the day.

"Golden Age" Used Little Hebrew

Arabic was another language which, like Aramaic and Greek centuries before, for a time gained ascendancy over Hebrew. It is no small indication of the popular favor with which this language was regarded by the people, that even such men as Saadya, Bachya, Ibn Gabirol, Rabbi Jehuda Halevy, Maimonides, and many others, wrote their greatest works in it. Strange to say, the great literary revival of what is commonly known as the Golden Age of Jewish history, was carried on principally not in Hebrew but in Arabic.

Nevertheless, all through the centuries, while the Jew may have had many other linguistic flirtations, while time and again, to suit the special exigency of the moment, he may have adopted the use of one language or another, it was not until the rise of Reform Judaism that a conscious effort was ever made to dethrone Hebrew as the national language of the Jewish people. Embalmed though Hebrew was for centuries in the learned books of the scholars, and in the ritual of the synagogue, no longer the spoken language of the great masses of the Jewish people, the place and supremacy of the Hebrew language in the historic and spiritual heritage of the Jews was never questioned. A language has its own logic and its own destiny. It has also its own methods of self-perpetuation. There are many sources which feed and sustain its organic growth. This, at least, is true of the Hebrew language. It was made to live and not to die. Although the millions of Jews no longer spoke Hebrew, they immortalized it in their prayers. Those illiterate men and women who continued to recite their prayers and repeat the Psalms of David in their original language, although they no longer understood their meaning, have preserved this spiritual legacy of the Jews, which, without them, would have become lost. Learned Jews, of course, never stopped their use of the Hebrew language for all their cultural needs, often employing it even for commercial purposes. It is significant evidence of the immortality the Hebrew language confers, that although the great masters of the Spanish period wrote their works in the language of their time, Arabic, only those of their books survived which have been translated into the Hebrew language. Significant it is also that the modern revival of Jewish nationalism through Zionism was preceded by the revival of the Hebrew language through the Haskalah movement. It is because of the healthy, correct and unfailing instinct of the Jew that, if there is to be a future for the Jew and Judaism, that future must express itself in the national genius of the Jewish people, which is the Hebrew language.

This is the reason why those who understand best the character and genius of the Jewish people insist upon the use of Hebrew as the language of our national revival; why, in Palestine, Jewish nationalists, often seemingly fanatic in their zeal, will brook no other language but Hebrew, and why, even in *golus*, often despite failure, we go on teaching our children the language of our faith and people. Under the greatest difficulties of persecution and proscription on the part of the Russian authorities, the Poles continued in the use of their national language, and the same was true also of the Czechs, when they were under Austrian domination.

Decline of Language is Fatal

Jewish history is full of the irrefutable testimony of great Jewries who, with their loss of the Hebrew language have, in the course of time, become lost also to Judaism. It may be stated almost as an axiomatic truth that linguistic *meshumadim* inevitably become also national and religious *meshumadim*. Illustrations are too numerous to quote, but the classical examples are the Hellenic Jews of Alexandria. For a time the Jews of Alexandria flourished and even created a great literature, but their triumph was short lived. The Greek language led also to Greek ideals and Greek standards of life. They wrote fine poetry and produced a philosophy modelled after the Greek pattern, but their influence on the course of Jewish life was almost nil. Flavius Josephus became a renegade to Judaism, and Philo, the foremost thinker of that school, although he harbored a sentimental attachment to the faith of his fathers, provided the theological background of Christianity, and became lost to Judaism. The same tragedy was repeated in the case of the Arabic-speaking Jews of the East. There are no statistics of the defection from Judaism in those days, but their numbers must have been considerable, or else that vast defense of the doctrines of Judaism by Saadya and others would not have been necessary. Although one cannot entirely agree, yet it is not difficult to understand the spirited antagonism to Maimonides on the part of his contemporaries and the strictures of S. D. Luzzatto less than a century ago. Although their protest was not entirely on linguistic grounds, yet that too was to them a source of irritation. The defection from Judaism following close upon the dethronement of the Hebrew language on the part of the early Reform school in Germany is too well known to need elaboration. Mendelssohn's translation of the Bible may have opened the way for Jews, but it led away from Judaism. A similar translation done by the Jews in Alexandria more than two thousand years before was regarded by the Rabbis as grievous to Israel as the day on which the golden calf was made. The expurgation of Hebrew from the prayer book paved the way for the expurgation of Judaism. So well acknowledged has this fact become that latter-day reformers have seen their mistake and are willing to profit by the example.

Sees Revival of Hebrew

It is this vision of the subtle association between the Hebrew language and the Hebrew people that is mainly responsible for the anticipation of the national Jewish revival by a revival of the Hebrew language.

Outside of Palestine the Hebrew language may never become to the Jews of the world what the Hebrew enthusiasts would want it to be. But as long as the influence of the Hebrew language will not cease, be it even only in our schools and synagogues, the Jews may hope to withstand the forces of assimilation which are threatening to engulf them. It is the universal code by means of which a Jew may find himself at home everywhere, the mysterious influence which makes the Jews the world over a catholic people.

The Jews of India

By WALTER BUCHLER

Entrance to the Synagogue in Bombay, India

JEWS are known to have settled in India over one thousand years ago, coming from Persia, which was then already in commercial contact with India. They settled in Nowgojaum, about thirty miles from Bombay, and formed a community which is still known as the B'nai Israel. Long after them, within the past century, came other Jews from Baghdad, Basra, and Persia, and with the advent of the English in India, a few Jews from Europe also.

In the South of India there are settlements of both White and Black Jews, the former probably of Dutch and Portuguese origin, whilst the latter claim to be the first settlers in Southern India, and the very ancient synagogues still to be seen in Cochin seem to substantiate their claim. Among the Jews of Cochin there is a small sect to substantiate their claim —called Mishu Hurrarim (manumated), because they were once slaves to the white men.

Jews in India are reported in the thirteenth century to have known absolutely nothing either of the written Law or the oral Law; they were known as Jews because they circumcized boys on the eighth day and observed the seventh day. Benjamin of Tudela, however, writes in his travels that the Jews in Malabar (in the South of India) knew the oral Law. The B'nai Israel possessed no other records to show regarding their long stay in India except oral tradition. Cochin Jews had charters made of copper, which were granted them by the native Rajahs of Cochin, and these constitute proof of their early establishment in India.

Dutch and Portuguese Jews in India have dwindled in numbers in recent years, whilst the B'nai Israel have been steadily increasing. Formerly, the latter engaged mostly in carpentry and masonry, but later on became draughtsmen, and today some are architects, engineers, and others—a great many—are engaged in clerical work. They have never seemed to have a capacity for business, and even today one finds very few, if any at all, among the B'nai Israel to the fore in commerce or industry in India. Jews from Baghdad and Persia, on the other hand, have undoubtedly made a name for themselves in every branch of business and industry in India, and many of them are rich today. The B'nai Israel have, as far as is known, never had any trouble with the Indians in whose midst they lived and still dwell. In fact, they go about in the same attire as the Hindus, speak the same language (Mahratti), the women wearing "Saris" — a one-piece dress—in the same manner as Hindus; yet it is easy to distinguish a Ben Israel from a Hindu by his pronounced features, which are oval like those of a Yemenite, and the eyes very sharp.

The oldest B'nai Israel synagogue is 130 years old and is situated in the east of Bombay. It was built by Captain Samuel Ezekiel, who was taken captive in the siege of Seringepatam (Southern India) while in the service of the East India Company. He made a vow that if he was liberated he would build a synagogue, which is now called the "Gate of Mercy." During recent years there has been a tendency among the B'nai Israel in Bombay Presidency toward Liberal Judaism, and a small coterie have obtained their own synagogue in Bombay and there hold services only during the High Festivals. The Orthodox Jews in Bombay have two synagogues and prayer halls. There are no ministers among them—in the sense we know them in Europe and the United States — and chazanim conduct the services in Sephardi Minhag.

The Jews in India number about 20,000, the majority being in the Presidency of Bombay. Those residing in Calcutta (Bengal) are mostly from Mesopotamia (chiefly from Baghdad) and are engaged in commerce. The relations between them and Indians cannot be said to be as cordial as those existing between Indians and the B'nai Israel, for the former—particularly the Mohammedans—are apt to regard Jews from Persia and Mesopotamia as "foreigners," to be classed on an equal plane with other "infidels" (Christians, Catholics, etc.). The B'nai Israel appear to have been able to accommodate themselves to the ways and customs of the Hindus without adopting any of their religious practices. This is undoubtedly due to their dressing in the same way, to their speaking the same dialect, and more or less, living on a similar (vegetarian) diet, eating meat but rarely, on the occasion of festivals or, at the most, once a week. The B'nai Israel are mostly poor and live in tenements similar to those inhabited by Hindus, paying little attention to hygiene. They have a school for boys and girls in Mazagon (Bombay). The teachers are well trained. Both secular and religious instruction is given and the school is attended by about 300 pupils.

Jews from Mesopotamia have organized a school on similar lines in Byculla, which is a better class residential section of Bombay. The number of pupils is about the same and the standard of instruction given is on an equal, if not superior, level to that in the B'nai Israel School in Mazagon. There is not very much social work among the B'nai Israel community or among other Jews in India. Those from Baghdad keep very much to themselves, but do much to support their own poor and are very charitable to their own people. The synagogue in Byculla is better attended on Saturday than that in town near the Prince of Wales Museum, the wealthier Jews belonging to the latter. Services on Saturday morning begin at half-past six,

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Jewish Child-life in Old Russia

By RABBI LEON SPITZ

I WAS born in a fair-sized Lithuanian town in Czarist Russia. My father was a prosperous factory owner. In fact, he and my uncle were the only sorters of bristles in town. Father had two commissionaires or agents who would fare forth to the snow-laden distances of Siberia to purchase hundreds of tons of pig's hair which they would send to our factory. Once or twice a year these agents would visit us to render a verbal report. I recall the delight with which I would listen to those true stories, thrilling experiences encountered by those bold Jewish salesmen in the wild regions of eternal winter. I could not help comparing their recitals to the adventures of Amundsen's expedition to the Far North, which was then the talk of the hour.

The hair would be sorted in our factory, which employed some thirty men, on the ground floor of a quite up-to-date brick building. The upper floor was our home, and fronted the main street of the city. The coziest spot was the spacious veranda, which faced the Real-Schule or Technical High School, the most imposing structure in the city. In back of our home stretched a very large orchard. It seemed to me as a child that it extended for miles and miles. I still have that impression today, even though I can realize how absurd it must be. My happiest childhood hours were spent in that orchard. I would lie on the grass, doused by the scent of flowers and the fragrance of apples, pears, plums, and dream daydreams, and gaze with wonder at the sunlit skies. What a delight it was to pick your own berries and eat them fresh with the morning's dew! And sometimes an apple would fall from the very apple tree under which one lay right into one's lap, certainly a thrilling child's experience.

Our neighbors were, to a child, most interesting folks. There was the fashionable barber, an innovation on the German model, for our town was situated not far from the border of Germany, the seat of civilization to us Jewish youngsters in the Lithuanian cities. Right above us lived a couple that spelled to me both romance and heroism. The husband wore a military uniform. He was of German extraction but served as military surgeon in the Russian army. Both he and his wife spoke German, and the young woman, slim and tall, often came down to converse with mother and treated the children to imported marmelades.

Further down in the back was the residence of the Dayan, the city rabbi's assistant. I remember the devout patriarch with his flowing, greyish-white beard who patted my cheek when I came to him on an errand from mother with a newly slaughtered chicken that did not look quite kosher. How he pored over volume after volume in the effort to render a proper decision as to whether or not that fowl was fit for a good Jew to eat!

And almost opposite that of the old rabbi was the residence of the assistant police inspector. There is one scene that will never pass out of my recollection. It was a warm and bright summer morning. Hundreds (or so it seemed to me) of men were stretched on the ground. Many were shackled in iron chains; others, I think, nursed their bruises. They were there in front of the police officer's home waiting to be taken on their wearisome foot-march to the next jail. Some of them spoke to me in Yiddish as I stood there lured by a child's curiosity, and somehow I felt no fear, no real pity, just curiosity.

It was a different story, when, with other children, I played in the Public Garden, a few blocks away, and watched the grated windows of the City Jail, and heard stories of how this prisoner had been arrested because he tried to overthrow the Czar, or how that prisoner had friends secretly pass him, at the price of a bribe, better fare than was allowed by the prison menu. My own schoolmate, not yet *bar mitzvoh*, and the son of the Rabbi, was there, too, behind the bars, for he had been caught distributing revolutionary circulars. But the influence of a Jewish lawyer, later to become a member of the Duma, would release him soon, so they said. Stories were passed around in the Park of how a hunger strike was declared by the men in the cells and how they were lashed with iron-tipped knouts by the Cossacks. I saw that company of Cossacks as they rode furiously by our home. It was a demonstration and a warning that drove fear into the hearts of men and women. Still, many of the younger men persisted in their revolutionary activities, chiefly in secret.

We must have had extensive grounds, for somehow we always had a school on the premises. First it was a Hebrew school that really made history. It was the first modern Hebrew school in Russia and its principal was Samuel Yatzkan, now the editor of an important Polish-Yiddish daily newspaper. I did not attend that school but was tutored privately by my grandfather, a descendant of the famous French-Jewish scholar, Rashi. He was a rather interesting character. He refused important rabbinic posts, not wishing to be a public official, but for several years had been an instructor in the rabbinical seminary at Libau. Then he came to our town and eked out a poor living tutoring the children of the more prosperous *Baal-batim* in town. In his younger days he had been renowned as a chess-player and had been a protege of Baron Ginsburg, the distinguished philanthropist and chess patron at St. Petersburg. Chess-playing with his cronies was still the only pleasure he permitted himself. When I left for America he gave me a five-kopek coin for charity on my safe arrival.

Mr. Yatzkan's Beth Ha-Sefer was really conducted along modern lines. Hebrew was taught as a living language, and discipline was maintained. All I could see of it was the children playing different games during recess time. And I, too, though not a fellow pupil, was received in their company. The forts we built out of ice, and the snow battles we waged are never to be forgotten. It was different from what we heard was going on at the Real-Schule, across the street. A few Jewish students were there, too, and not infrequently the son of the Jewish doctor or of the Jewish druggist came home crying, with a bloody nose or even a split head, the gifts of Christian fellow students on the ice rink, next to the school building. But this did not deter our Jewish youngsters from striving with might and main to enter the Real Schule, for it meant in the end an honored profession as a physician, druggist, or engineer. With what pride they would enter the synagogue on a Yom Tov morning garbed in a gorgeous uniform with gold braid and a cockard on the military cap!

We children attended two schools, Hebrew and Russian, and both were private institutions. The most lasting memory I have is of those dark winter nights when the maid came after us and we trudged our way along the snow-laden streets with our lanterns in our hands. There was

much laughter and frolicking on that homeward procession, but now and then a foppishly dressed Gentile boy would throw at us that insulting nickname "Szid" and spit in our direction. But never did anyone call us Christ-killers. That I learned in America.

At the Russian school conducted by a Jewish intellectual and his wife, a society belle, we learned, at an early age, Russian, German, French, history, geography, mathematics, etc. It is not inaccurate to say that at the age of thirteen or fourteen we acquired what may be described as a complete American high school education. Our principal was also the Jewish religious tutor at the Real-Schule (though he never entered a Shul even on Yom Kippur), and it was a recommendation for his school if he could place at least one of his students in the Real-Schule. He was a dignified and a cultured gentleman, highly respected both by Jews and Christians. His wife was a leader among the Russified Jewish "young bloods," whom the Orthodox Jews frowned upon as the "cavalieren." These latter were well educated in Russian literature; they aspired to enter German universities but never did; they affected Parisian fashions, and were idlers, living on their fathers, prosperous storekeepers and petty manufacturers. They also fraternized with some of the Polish gentry and the Real-Schule teachers, who shared with them the secret hopes of overturning the Czarist regime. They were what we call pink-revolutionists, mild Socialists. In the meanwhile they engaged in amateur theatrical balls, literary evenings, and concerts. We boys looked up to them with respect, and my older sisters were pleased to be reckoned in their circle. My private Hebrew teacher, a well-dressed, clean shaven, well-educated young man, was admitted into that group, even though their ideal was to become assimilated with the *goyim* and he was a Zionist.

We boys, too, were Zionists. We had a little club of our own, and held our secret meetings in a sort of little rest-hut in our garden. One of the boys always stood outside as a sentry to give the signal in case a stranger, particularly a police officer, came in sight, for meetings without a special police permit were prohibited even though the fathers could always fix it up by paying a heavy bribe. Sometimes one of the parents invited a group of us on a holiday occasion and we had a social Hebrew literary evening with declamations and stories, and fruit and cake to top it off. That was intended to implant in us the seeds of Zionism, which was then in its early days. I recall how, on hearing the news of Herzl's death, I threw myself on a sofa and lay there dazed for hours, and I was only a little boy at the time. But we were much more interested in Jewish problems in those days than the average American-Jewish child of today. We, too, felt impelled to "let out" some of our Zionist enthusiasm, but dared not do it either at home or in the school yard, so we went in small groups across the river into the forest and there, after looking around and making sure that no stranger was about, we sang lustily the *Hatikvoh*.

The truth of the matter is that the spirit of the approaching Revolution was upon us. Friday night, after the Sabbath meal, was promenading time. All at once we would see police officers slinking away out of sight into side streets, and then various groups of young people would gather together into a seething mass in the public square. There would be a burst of the Marseillaise, there would be a yell like a war-cry, "Doloi Nikolai, Doloi" — "Down with Nicholas, Down" (Nicholas was the Russian name for the reigning Czar)—and all was over. The promenaders resumed their walk and their flirtations, the policemen reappeared as if nothing had happened. But when the Cossacks came it was a different story, a story written in iron and blood.

Even in the synagogue the Revolution revealed itself. Not that the sedate *Gabbaim* or Shul officials had become infected! The service almost concluded, a group of young Jewish Socialists appeared with drawn revolvers in their hands, warning against any protest or disobedience, while their comrades put a revolutionary circular in the pocket of each of the worshippers, young and old. As suddenly as they came, they departed. Quickly the worshippers would throw away the forbidden leaflets, and the snyagogue square, which contained all the synagogues in town, was actually whitened with the leaflets. That was a demonstration by the Jewish workers against the Sabbath observers, who were the petit bourgeoisie, the small capitalists. It was part of the class-struggle.

It was also the period of strikes. We had a strike in our own factory, and we children, bitten by liberalism, were in sympathy with the strikers. My cousin, who later became a physician, was sent out of the house by my irate uncle, because she led the strikers in their struggle against her own father. One night one of the strikers, a devoted employe of long standing, secretly came to our home and urged my father to give in to the strikers. He took out from under his shirt a long and keen blade. "This is what some of the young men carry with them," he said. "We think well of you. Take no chances. There will be blood shed." Father gave in to the strikers, gave up his business, and left for America.

Another scene in the synagogue impressed itself upon my childhood memory. . . . Social justice as practiced in *Shul*. It was time to take out the Torah from the Ark and to read therefrom in the midst of the services. But no, a woman stood on the altar stairs and barred the way. "Kahal (the community) must redress my wrong before you can read today," she announced, and wept bitterly. And Kahal, or at least the congregational officials, pledged their word that right after shabbas they would look into her case and try to redress her wrong. . . .

Yom Kippur night. Neither cantor nor choir. But the Ark is open and the congregation stands in awe. The tall, waxen candles lend an air of festivity and grandeur. The oldest patriarchs in the *Shul*, with flowing beards and flowing gowns, surround the altar and hold the Scrolls of the Torah. The old *chazan* intones the *Kol Nidre* in broken sobs, and the women in the gallery, mothers in Israel, with shawls covering their heads, join in vociferous sobbing. The entire assembly heaves with pent up feeling—Israel pouring out its burdened heart before the throne of mercy on its Night of Nights—and I, a little lad of six or seven, with them.

What boy does not look forward with delight to a trip out of town! We had a railroad station in our town, and we children trooped over to see the train come and go, when we escorted father on his periodical trips to Germany. Now and then we, too, enjoyed the infinite delight of riding in a droshka (a horse-cab) or, during the winter, in a sleigh that tinkled with little bells. Once a year we even rode for the space of several miles on a peasant's cart through the forest paths into the country, to our summer home, a one-room wooden cottage. Oh, for our berry-picking expeditions that were filled with so many delights, and our walks through the woods! One day someone reported the discovery of a bear's lair, and many assembled with sticks and actually chased the beast out of that part of the forest. Again and again we came across perils of a different sort. Those were the days of "back to the soil" propaganda, preached by Tolstoi. Jewish intellectual young men and women of the radical type mixed with the peasants, lived with them, taught them revolutionary doctrines.

But to return to that stage-coach journey. I was still a lad of seven or eight, and had just started to learn a bit of Talmud. My father's father was a prominent merchant and *Baal habos* in Telz, the home of the famous *Yeshivah* (talmudical College). That was my destination. The train

took us only part of the way. The first train ride was in itself a marvel of marvels, but nothing like the stage coach journey of several days and a night that followed. I sat with the Jewish coachman during the day and was tucked in blankets at night inside the coach. The crowing of the roosters awakened us at dawn, and the yelping of the dogs announced our arrival at the tavern where we stopped for some hot food. Then all at once a marvelous scene unfolded itself before my wondering eyes, and I sat aghast. It was my first sight of the ocean as we neared Plongen, the Jewish summer-resort town. We bathed there that summer for several weeks, on the return trip from Telz. We had to speak Russian all along even among ourselves, as Jews were not really permitted at the sea-resort, but a bribe in the right place took care of even that restriction. The military band that played there each evening, the luxurious parks that fronted the beach, the glorious expanse of beach itself with the ever-present sight of those vast and never ending waters filled my summer with thrills and pleasures.

There is not much to tell about Telz, except for the impression of that *Yeshivah*. Every one almost of the two hundred or so students was a free boarder at some Jewish home or other in town. The *Yeshivah* looked like an American factory structure and was surrounded by a wall which was flanked by shrubbery. There were several lecture halls and dormitories. The furniture consisted chiefly of benches, narrow desks and tables, all of the very simplest; and everywhere students, some of them hardly out of their childhood, bent over their desks, poring over the great tomes of Talmud. I was properly impressed at the time, but my own dreams were for the Real-Schule, and my father did not urge me to become a *Yeshivah bochur*, though I would have had a comfortable time of it in my grandfather's home. We belonged to the somewhat more cultured class who did not despise European learning and a professional career.

Real misery I never saw, though I knew that my father was director of many a charitable society. The nearest approach to poverty we came in contact with were those periodical visits of the paupers to our home. Regularly, once a month, on *Rosh Chodesh* (New Moon) they came in an endless procession, and we children gave each a kopek or two from a well-filled bag of coins mother left with us. Outside of the Synagogue, too, on half holidays a group of beggars lined the exits. But Purim was the red letter day for beggars. They not only received their doles but also earned at least a few roubles apiece for carrying the *Shalach Mones* (Purim gifts) all over town from home to home. But very often we children acted as our own *Shalach Mones* messengers.

In truth those were our brightest days, our holidays. Since we attended private school, we naturally were free on all holiday occasions. The ceremonials in the synagogue were really interesting to us; we understood both the letter and the spirit of the prayers. The various symbols: the Succah, the ethrog and the lulav, the Seder with its rich symbolism, the Purim with all its frolicsome fun (the strolling Purim-spielers who invariably visited our home on Purim night and were well rewarded for their pains), the Chanukkah lights, *latkes* and games — all found their way to our childish hearts and were enjoyed to the full. The Pesach week was nut-games-week. On Chamisha Oser B'shevat (Jewish Arbor Day) the taste of the figs and dates, and bokser (St. John's bread or goat's food, as we called it) bent our thoughts to Palestine. On Lag B'Omer we would go forth into the nearby woods and with bows and arrows and colored eggs have a grand and glorious picnic.

We were voracious readers in those days and patronized circulating libraries at bookstores. We invariably read in two languages, Russian and Hebrew, not Yiddish. I have the distinct recollection of having first read *Robinson Crusoe, The Prince and Pauper,* and *Uncle Tom's Cabin,* long before *bar mitzvoh,* in a Hebrew translation. The only children's periodical I ever saw was the illustrated Hebrew Journal, *Olam Koton.* The only songs we children knew were in Hebrew; we corresponded in Hebrew, but we did not speak the language, as we were the products of the old fashioned *Cheder.*

Contrary to American custom, very little fuss was made about my *Bar Mitzvoh* in the *Shul.* I did not even read my *Maftir* — none of the boys did that. At home I did not deliver a speech pledging lip-allegiance to Judaism. That was taken for granted. I did deliver a discussion of a knotted Talmudic point which took me at least half an hour to unravel; and I was not destined to be a rabbi, and was not even a *Yeshivah bochur.*

On the day after the *bar mitzvoh* my thoughts began to linger on the subject of America. And it was not a strange land to me at all. From stories of men who were continually returning from America to take their families back with them, we learned much of the wonders of the New World. Some of my school mates had their own parents or at least some relative over there, and the feeling gradually came upon us that America was to be our future home.

Certainly, Old Russia offered no hope and no future for the Jewish child; but his life for the moment, his child life, was not very much oppressed, after all is said and done. It treasured its joyous moments, it had its hours filled with play as well as with study. It had its contacts with nature and sunlight, and fresh air, and all that. But above all, its Jewish-religious life was precious to the child. Its Sabbaths and holidays were enjoyed to the brim in a hearty and lusty fashion. The program of the Russian Jewish child was full and normal; he was kept busy with the things that make for a healthy and cultured human and Jewish life. Yet there was no future for him where he was, and he left for foreign parts. America was the goal and the haven even in the thoughts of the child over there.

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Christians Only:

A Study in Prejudice

Reviewed by I. M. Rubinow

Christians Only, by Heywood Broun and George Britt (Vanguard Press) $2.50.

MR. BROUN took an active part in the discussion of the painful subject of employment discrimination against Jews in the New York press, in radio speeches, and in good will conferences. His sympathetic attitude is well known. The subject itself is responsible for more controversy in Jewish circles than perhaps any other aspect of Jewish life. An impartial and yet sympathetic study is palpably the need of the hour.

There have been many other books on prejudice in general and particularly against Jews within the last few years. Usually they are heavy and solemn investigations which delve into history, sociology, psychology, and economics. From Mr. Broun quite a different type of work could be expected, and to that extent the expectations have been amply fulfilled. Whatever criticism the reviewer may be forced to make, nevertheless it is the most readable book on the subject that has ever been written.

A cheap wit once suggested that there were only three groups of individuals who had the right to use "we" instead of "I"—the crowned heads of monarchies, editors, and men with tapeworms. Perhaps this license should be extended to joint authors of a book. It is curious, therefore, to find that both in the first and last chapters the first person singular is rather lavishly used. One is fairly justified in the assumption that in this case the "I" stands for the columnist, and that his coworker is mainly responsible for the factual material which constitutes the bulk of the work. There is a lot of that. It deals, to some extent, with the general social aspects of discrimination and race relations. The bulk, however, is devoted to three topics much discussed in the Jewish press during the last decade or so: economic discrimination, with special emphasis upon professions and white-collar occupations; discrimination in admission to educational institutions; and hotel and club discrimination.

Unfortunately, little of the material, if any, is new. The scissors and paste pot have been used very liberally, as is the custom in a busy and hurried newspaper office. Nor have files been studied very far back, so that every habitual reader of the Jewish press will recognize the facts. There is the story of the quota at Harvard, the problem of medical colleges, and law schools, the story of the "King of Kings," the Ku Klux Klan, the *Dearborn Independent,* the Massena, N. Y., incident, and so forth. A faithful Ben B'rith who follows the work of the Anti-Defamation League will be glad to find reference (without credit being given) to the defamation of the Jew in dictionaries and modification of the Mother Goose verse. Were a Jew to tell us this story we might be tempted to silence him impatiently with the crude remark that we have heard all of that before, and only recently, too. The fact that these incidents call for a certain amount of indignation in two non-Jews of considerable standing in the community is perhaps the greatest claim that the book presents.

In this very old business of anti-Semitism and prejudice the latest phase which has been attracting so much attention is that of economic discrimination, or the difficulty experienced by Jews in obtaining employment. A good deal of space is devoted to this subject in the book. Unfortunately, the authors have not gone far beyond the telling of a few interesting incidents, quoting well-known ads in New York and other newspapers, and repeating a few experiences of applicants for employment in offices, which have already been recorded in the discussion of the subject in the New York press.

If one is to apply to this book the usual criterion of a scientific study, one is bound to be disappointed. After telling a few incidents of this kind, the authors blandly proceed: "Refusals to give an applicant a chance just because he or she is a Jew, run into the tens of thousands. There are doubtless hundreds of thousands of other refusals."

What is one to do, for instance, about a bland statement made in heavy capitals: "In general office work about 90 per cent of the jobs available in New York are barred to Jews"? A logical conclusion from this statement would be that only 10 per cent of the clerical employes in New York City are Jews. I wonder if anybody knows. Surely a bird's-eye view of the masses filling lower Broadway at noon would hardly confirm that opinion. One ought to know. The matter is of too great importance to be left to guesswork only. But perhaps one should not be unfair to a columnist whose business is not statistical research, but stirring up the public conscience to a crying social evil. That service the authors have rendered. To the argument occasionally made that there is no discrimination, that Jews are hyper-sensitive, the book offers an eloquent denial.

As to its influence upon the situation, that depends first of all upon how much it will be read by non-Jews. But even if it is read, the question still remains whether it is going to influence psychological attitudes too deeply ingrained to be easily changed.

Somewhat carelessly interjected between the various individual stories are efforts at explanation; and in the last chapter the even more ambitious task is undertaken of pointing the way out. These pages are the most readable of the book. Unfortunately, they are the least satisfactory. Little original contribution has been made to the usual explanations of the cause of anti-Semitism. The problem still remains as to why these factors are so specifically directed against the Jew.

What is the way out? The authors offer two remedies. So far as the Christian is concerned, there is only the hazy promise that education is the cure of prejudice. A more specific program is outlined for the Jew. He must make himself more like the surrounding world. Orthodoxy, rituals, the beard, and accent are all brought forth as needing reform. In reading this chapter the reviewer could not escape a feeling that after all Broun gave this advice "with his tongue in his cheek." I think he knows better. And so the final advice to the Jew is to laugh it off, to treat it with humor as "Abie's Irish Rose" has done, as Montague Glass has done with Potash and Perlmutter.

One might agree that in individual cases humor is not such a bad escape. But it is a little difficult to preserve one's sense of humor when the sign "Christians Only" hangs over factory and office.

A CROSS-SECTIO

Sidney Franklin, America's only bull fighter, is seen above posing for a full-length portrait in oil. Lillian Genth is the artist. The portrait will be presented to a prominent Spanish museum by a group of Franklin's admirers.

AMERICAN Jewry has been praised by the Polish Jewish press as the result of a recent statement made by Felix M. Warburg, in which he asked the Polish government to adjust its attitude so that the Jews might have equal opportunities with other sections of the Polish population.

"Mr. Warburg justly demands," said the *Haint* of Warsaw editorially, "that when Jews are pushed out of employment through monopolization they are entitled to be employed in these monopolized industries."

* * *

MANY Jewish communal activities in New York City will collapse if $1,600,000 is not forthcoming for the Federation for the Support of Jewish Philanthropic Societies for the coming year. This sum is in addition to the $3,000,000 already in sight, according to Judge Joseph M. Proskauer, president of the Federation.

* * *

THE richest archeological find ever made in Palestine is the uncovering of a complete necropolis at Jericho, according to Dr. John Garstang, director of the Garstang expedition. More than one hundred tombs absolutely intact and in a marvelous state of preservation have been uncovered, and the chances are good that more will be disclosed. Two hundred complete vases were found in the first tomb examined, which dates from the middle Bronze Age.

Other archeological discoveries, made by the University of Pennsylvania together with the British Museum, afford a picture of Ur of the Chaldees as it was in the days of Abraham. More than a score of private dwelling houses, together with warehouses, chapels, and shops, all approximately four thousand years old, have been uncovered there.

* * *

THE Jewish Court of Arbitration in New York has changed its name to the Jewish Conciliation Court of America, and its work is to be expanded upon a national scale so that the example of the New York project may be followed by other communities, it was announced at its recent annual meeting, by Dr. Israel Goldstein, president.

During the ten years of its existence, the Court has become a well-known institution, and has adjudicated thousands of cases which could not very well have been tried before the general courts. Many of these cases involved disputes between congregations and members or officials, or between lodges and members, or questions of burial and cemetery rights which involved matters of Jewish law. Other cases dealt with domestic relations or non-support claims by parents against children. In many instances the litigants could not speak English and were able to express themselves only before a court of Jewish judges.

These judges are three in number —a prominent jurist or lawyer, a business man, and a rabbi. There are no lawyers for the litigants, no technicalities, no red tape. Litigants present their cases in their own behalf, after signing an agreement to abide by the decision of the court.

* * *

MRS. LOUIS PELTON is chairman of the Hard of Hearing Committee of the Chicago Woman's Aid, an organization of 1350 Jewish women. During its short existence, this committee has already equipped 78 churches of many denominations with hearing aids for the deaf, and is gradually installing similar devices in theaters, auditoriums, and other public buildings.

* * *

MAJOR J. LOWENSTEIN, secretary of the St. Louis Newspaper Publishers' Association and local B'nai B'rith leader, died last month at the age of 69. He had been a newspaperman for a half century.

"AUTHORITATIVE Jewish demand is not for a Jewish state; it does not ask the right to govern others. Jews desire only the opportunity of national development within their ancestral land. What kind of polity will eventually emerge from the interplay of the two dominant cultures and races in Palestine, further complicated by Protestant and Catholic Christian influences, what place such a polity may assume in the British Commonwealth of Nations or in a possible federation of eastern peoples, no man is shrewd enough to foresee."

These are some of the statements made by Felix Frankfurter, professor of law in the Harvard Law School, in an article published in the April issue of *Foreign Affairs*.

* * *

THE scales of justice in Austria are settling down to a more even balance. Dr. Karl Landsteiner, of the Rockefeller Institute, Noble Prize winner in medicine for 1930, and Dr. Sigmund Freud, eminent psychologist, who were not appointed to ordinary professorships at Vienna University because they are Jews, have both received honorary membership medals from the Austrian Medical Association.

* * *

THE first report of the physician for the children in the Cleveland Jewish Orphan Home since the new buildings at Bellefaire were occupied shows great improvement in their general health.

"Ten years ago," according to Samuel Gross, chairman of the local board of the Jewish Welfare Federation, "about twenty per cent of the children in the Jewish Orphan Home showed evidence of malnutrition, that is, they were seven per cent or more underweight. This year the physician's report shows that the number has been reduced to but six per cent of the total number of children. One of the reasons is that great care is taken in the selection of foods.

"It is rare to find a child at Bellefaire who refuses food, or in other words has an obstinate lack of appetite, a condition common in a great many private homes. I believe that the psychological factor enters here. The cottages at Bellefaire are arranged in such a way that children are grouped six and eight to a table. No other attention is paid to any one child while eating and it seems that the child creates its appetite while watching other children eat."

OF JEWISH LIFE

AN immigrant boy, only ten years in this country, led his class of 45 who graduated from the National Farm School at Doylestown, Pa., last month. He is Carl Cohen, 22, of Los Angeles. He was valedictorian and editor in chief of the school paper.

Herbert D. Allman, president of the Farm School, announced that all graduates this year had been placed in positions of responsibility in various sections of the country.

* * *

EIGHT Jews are included in the 77 writers, artists, and scholars who have been awarded Guggenheim Foundation fellowships. They are Maurice Hindus, Emjo Basshe, Harry Gottlieb, Doris Rosenthal, Anita Brenner, Joseph F. Fishman, Dr. Samuel Brody and Dr. Salomon Horowitz. All but the last-named are Americans; Dr. Horowitz is an Argentinian.

* * *

THESE three important anniversaries in the life of British Jewry were celebrated simultaneously in London recently: The 75th anniversary of the founding of Jews' College; the seventieth anniversary of the Board of Jewish Religious Education, and the sixtieth anniversary of the United Synagogue.

An appeal was issued for contributions to a half-million dollar fund for the erection of a large building under whose roof all the important London Jewish institutions will be housed. Land for this project has already been purchased.

* * *

DISCRIMINATION against Jews in employment is widespread, yet New York Jewish leaders are neglecting this vital problem, according to Rabbi J. X. Cohen, assistant rabbi of the Free Synagogue, New York, and secretary of the national committee on economic discrimination of the American Jewish Congress.

"When some of these leaders have been rebuked for neglect of duty," Rabbi Cohen said in a recent sermon, "their response and defense has been that their eyes had been turned eastward to the awful plight of Jewry overseas. Ah, but it bodes ill for the Jews of Eastern Europe, and of Palestine, too, if economic strangulation should overtake any large segment of American Jewry."

Rabbi Cohen quoted facts from his investigation which indicated that the chances are ten to one against a Jew out of work obtaining another job.

FOR the first time in its history, the Chicago Jewish Charities ended the year with a deficit, which amounted to $119,376.

"Clearly this is a direct reflection of the great load that the Jewish Charities has been carrying this past year," said Alfred K. Foreman, president of the organization.

Meanwhile, the Pittsburgh Federation of Jewish Philanthropies has begun a drive for $450,000 to finance its seventeen relief, social, and educational agencies through 1931, and to remove a debt of $100,000.

* * *

THERE were 630 cases of intermarriage between Jews and Christians in Budapest during 1930, according to government statistics. The great majority were with Roman Catholics. Of 318 Jewish men who intermarried, 244 took Roman Catholic wives, while out of 312 Jewesses who intermarried, 215 took Roman Catholic husbands.

In Rotterdam, Holland, more than 44 per cent of Jewish marriages during 1930 were between Jews and non-Jews. In Utrecht the percentage was nearly 24; the Hague, 21; and Amsterdam, 13.3.

* * *

THE A. C. Benson medal of the Royal Society of Literature has been awarded to Siegfried Sassoon, noted Anglo-Jewish poet of London. The medal was presented as a "tribute and token of our very deep appreciation of your work both in prose and poetry." Sassoon is the winner of several literary awards and honors in the past.

* * *

PRAGUE, capital of Czechoslovakia, has a Jewish population of 35,463, according to the latest census. This is an increase of nearly four thousand over the 1921 figures. The same census shows that the number of people in Prague who have left the Jewish faith has declined from 18.81 per cent in 1921 to 14.86 per cent in 1931.

The Jewish population of Vienna, on the other hand, is gradually decreasing, chiefly as a result of birth control, according to statistics published by the Kehillah of that city. In 1920 the number of births almost equaled the number of deaths, but in 1930 the number of births was less than half the number of deaths.

The Rothschild home in Frankfort-on-Main, pictured above, in addition to the Rothschild private chattels, will also house other Jewish antiquities from now on.

Jewish marriages, too, have declined more than 50 per cent during the last year.

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GENERAL UMBERTO PUGLIESE, well-known Jewish army officer of Italy, has been appointed chief of Italian naval construction and commander of the Italian Marine Corps.

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THE first Jewish daily newspaper in the Far East has just made its appearance. It is published in Tien-Tsin, China, in the Russian language, and is called *Utro* (Morning). Tien-Tsin has a Jewish population of 2,000.

The establishment of a Jewish daily newspaper in China is part of the growing development of the Jewish communities there, which last year received a great number of new Jewish immigrants from Soviet Russia. Most are declassed Jews who fled from Russia because of the heavy taxes imposed upon them.

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ANTI-SEMITISM has assumed such alarming proportions in Montreal that the nucleus of a permanent body to represent the Jewry of that city, and eventually all Canadian Jewry, has been formed. A meeting, called by the B'nai B'rith Anti-Defamation League, was attended by delegates of more than twenty Jewish communal organizations and by many Jewish communal leaders. A committee was appointed to prepare a constitution and a program of activities. One of the chief aims of the new organization will be to cultivate closer relations and friendship with the French Canadians.

Jewish News From Many Lands

By MORRIS GOLDBERG

RAGNAR JOSEPHSON, professor of the history of art in the University of Lund, Sweden, has just published a biography of Nicodemus Tessin, who was court architect to Charles XII and Louis XIV. The author is now engaged on a second volume in which the architectural creation of Tessin will be fully described. Professor Josephson has written numerous works concerning French and Scandinavian art, and has also taken a keen interest in Jewish history and culture. Among his books of Jewish interest are "Jewish Poets," "Neo-Hebraic Poetry" and "Old Jewish Cemeteries in Stockholm."

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THE Danish weekly, Verden og Vi (The World and We), published a photograph of the distinguished Danish-Jewish physiologist, Dr. Louis Sigurd Fridericia, in honor of his fiftieth birthday. Dr. Fridericia is Professor of Hygiene at the University of Copenhagen, and is an authority on the physiology of respiration. He has served on government and scientific commissions in connection with health problems, and was for many years chief physician to the Jewish community of Copenhagen.

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J. T. GOLDBERG, Lieutenant-Colonel in the Danish artillery, was recently feted in honor of his fiftieth birthday. His connection with the army dates from 1890, when he received a commission as Second Lieutenant.

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M. A. HANNOVER, Danish authority on printing, has just died in Copenhagen in his seventy-first year. He was a founder of the Danish Association of Printers and proprietor of book printing establishments. He was active in Jewish affairs and a member of the Directors of the Danish Alliance Israelite Universelle. Mr. Hannover is the author of several works, including a history of the Hannover family of Denmark.

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THE Spanish-Jewish weekly "Israel" of Buenos Aires, gives an account of the activities of the small Jewish community of Gualeguaychu in the State of Entre Rios. Although there are only twenty Jewish families in this town, the community maintains a Hebrew school under the direction of Isaac Bronfman, and a library stocked with Jewish works in various languages. The president of the community, Dr. Isaac Gurman, devotes much of his time to promote the welfare of his coreligionists in Gualeguaychu.

Mr. Goldberg has selected, compiled, translated, and abridged the news contained in this department from the Jewish and non-Jewish press of all the countries in the world which contain Jewish communities of any size. It is an important cross section of world Jewish activities which are not usually reported by the American Jewish press.

—Editor.

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THE only Hebrew-Spanish dictionary in existence has just been published in Buenos Aires, under the editorship of Menasche Konstantinovsky. The author of the great work, Jehudah Leib Winocur, died recently, and the publication of his manuscripts was undertaken by his family. The new dictionary contains Biblical, Talmudic and medieval Hebrew, as well as all words used in modern times.

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THE Government of Entre Rios, Argentina, has commissioned engineer Aron Dorfman, who is Director General of Agriculture in this province, to make a scientific journey through Brazil and Paraguay. Mr. Dorfman will make a study of the growth of agricultural products, especially wheat and rye, and report on the advisability of improving methods of agriculture to the farmers of Entre Rios.

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DR. MIGUEL ADLER, a native of Bessarabia, and graduate in philosophy from the University of San Marcos, Lima, Peru, is now in Buenos Aires, where he will devote his researches to the history of the Jews of Latin America. While a student in Peru, Dr. Adler founded and edited the Jewish paper, "Repertorio Hebreo," which was terminated after its third issue.

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DR. ANA ROGOVSKY, of La Plata in the Province of Buenos Aires, is the first Jewess in the Argentine to receive academic honors and state permission to practice law. Miss Rogovsky studied at the National University of La Plata, where she graduated with brilliant success. Previous to degree examination Miss Rogovsky was a practicing notary public.

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"EL CAMINO" (Der Weg), weekly Jewish-Spanish paper of Mexico City, has just celebrated its forty-second number. The only other Jewish paper in Mexico is "Nestra Palabra," issued by the B'nai B'rith Mexican Bureau.

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DR. GEORG GUTH-JARKOVSKY, Master of Ceremonies to President Masaryk of Czecho-Slovakia, has just celebrated his seventieth year. Dr. Gurth-Jarkovsky was formerly actively connected with the Jewish community. He has written novels and humorous stories and contributes frequently to the literary journals. He is the founder of the Czecho-Slovakian Olympic Committee and was for many years President of this athletic organization.

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A society for the study of Jewish history and literature in Geneva, Switzerland. Auguste Gampert, professor at the Theological Faculty of the University, was elected President. At the first meeting of this society, Josue Jehouda, well-known Jewish novelist, read a paper on "Israel and Monotheism." The "Societe Genevoise d'Etudes Juives" will consist of Jewish and non-Jewish scholars who will deliver lectures on Jewish topics.

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"LA NATION," a weekly journal of anti-Semitic tendencies, has appeared in Lausanne. This publication is the mouthpiece of a group of national-extremists.

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AFTER an interval of five years, the Sir Jacob Sasson High School of Bombay held its annual prize distribution. The school was founded many years ago by the late Sir Jacob Sasson, Bart., and handed over as a gift to the Jewish community. It is the only free high school of its kind in India, where many Jews have been educated and are being prepared for professional and business careers. Miss E. Joseph, the principal, has been con-

nected with the school for eighteen years, and through her influence the school has been fully recognized by the Board of Education. Two scholarships founded by Sir Victor Sassoon and Princess Otto Boni enable the graduate students of the school to continue their studies in universities.

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REPRESENTATION has been made to the Bombay University by influential Jews requesting the authorities not to hold examination on Sabbath and holy days. A number of leading Jews also sent a petition to the League of Nations Calendar Reform Committee requesting that no change be made in the calendar.

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MR. R. A. RAPHAEL, of Burma, India Magistrate (honorary) of the third class, was appointed Magistrate of the first class in the Bassein District. Mr. B. S. Kisch, C. I. E., I. C. S., has been gazetted as Judge in the Chief Court of Oude, Lucknow, India.

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DR. S. D. JOFFICK, Director of the Clinical Diagnosis Institute of Shanghai, China, has been elected a Fellow of the Royal Society for the Encouragement of Arts, Manufacturers and Commerce of London, England.

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THERE is little likelihood of liberal Judaism gaining a firm foothold in Holland. The Jews there are almost all strictly orthodox in their belief, and resent any form of religious innovation. About two months ago Rabbi Lasker came from America to Holland and founded the first liberal Jewish organization. This brought a sharp reply in print from Chief Rabbi Maarsen of The Hague, and a keen controversy between the minority of liberal Jews and great majority of orthodox is now waging.

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THE well-known Palestinian painter, Samuel Levy, has just held a successful exposition of his paintings in Paris. The Parisian press gives him special praise for his remarkable landscapes of Palestine. In addition, the press points out that Levy's "Praying at the Wailing Wall" is a masterpiece of modern painting. One of the painter's best canvases, "Lamentations," has been purchased by the state.

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A NUMBER of Jewish painters in Paris have organized a public exposition of their recently completed canvases, which is being held at the "Salon des Independants." Among the artists are Henri Goldstein, Henri Cremieux and Maggie-Yvonne Cerf.

THE Honorable Ira Nelson Morris of Chicago, who was formerly American Minister to Sweden, has donated a Fellowship for the year 1931 to the Swedish-American Foundation. This will enable a student from Sweden to study in the United States under the auspices of the Foundation.

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AMONG French Jews who were recently honored with the title Officier d'academic are Lucien Cromback, government architect; Mlle. Bertha Kahn, directress of the Jewish Girls' Orphan Asylum of Strasbourg, and Salomon Levy, professor at the University of Wissembourg. The Chevalier of the Legion of Honor has been conferred on M. Cassin, French consular agent at Daisniel, Spain.

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DR. JULIUS PAUT has been appointed chief of the linguistic staff of International Congresses in Paris. Dr. Paut is an authority on methods of teaching modern languages and has published several works on linguistics. He has also been invited to give two addresses before the second International Language Congress at Geneva.

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SIGMUND Haber of Vienna has just celebrated the jubilee of his twenty-fifth year since he entered the field of journalism. He was the first to obtain government recognition of works published in Hebrew and Yiddish. Haber was formerly editor of several Jewish newspapers, including "Judische Volkspolitik" and "Judische Familienblatt." He has always taken an active interest in spreading Jewish news throughout the world, and is the founder of the Vienna Jewish Foreign News Service. Haber is also an active Zionist and first joined the movement in 1904.

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IN commemoration of the hundredth anniversary of the Polish Revolution in 1830, Jews in Poland have organized a festival to celebrate this occasion. Dr. I. Schiffer, Polish-Jewish historian, has published his "The Jews and the Polish Revolution."

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MR. Lewis Bernstein Namier was appointed professor of modern history at the University of Manchester, England. Mr. Namier was born in Russia and educated at Balliol College, Oxford. After the World War he became Lecturer in Modern History at his Alma Mater. In 1929 he succeeded Mr. Leonard Stein as Political Secretary of the Jewish Agency. Mr. Namier made a name for himself as a historian through his "England in the Age of the American Revolution" (Vol. I), which was published in 1929.

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THE B'nai B'rith Lodge of Glasgow, Scotland, is conducting a progressive study-group in Jewish history and events of Jewish-world interest. Every Sunday some important phase of Jewish life is discussed which keeps the members of the lodge in touch with Jewish cultural subjects. Mr. I. Sieve, B. A., spoke recently on "The Future of Judaism," which is a continuation of a series of lectures on "Religious Movements in Jewish History."

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AN ORGANIZATION for the study and dissemination of Jewish music was founded recently in Vienna through the influence of Professors Julius Wolfsohn and Dimitrovsky. The B'nai B'rith Lodge handed over its beautiful building to the newly formed society in honor of this occasion. After the meeting a musical evening was held in which representative compositons were heard. Among the musicians who took part in the event were Rita Kurzmann, pianist, who gave selections from the works of Joachim Stutschevsky, and Maria Bernay, interpreter of Hebrew songs.

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DR. EMIL COHN, rabbi and dramatist of Berlin, has celebrated his fiftieth birthday. In the dramatic world he is known as Emil Bernhard, and is the author of the famous drama, "Anne Boleyn." Dr. Cohn was born in Berlin and officiated as rabbi in Kiel, Essen, and Bonn. In 1926 he was called to the Jewish community of Berlin, where he is still rabbi.

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FROM Budapest comes the news that Dr. M. Kayserling, widow of the distinguished Rabbi M. Kayserling, died in her 92nd year. The deceased was the youngest daughter of Ludwig Philippson, the German leader of Reform Judaism.

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DANIEL MELSA, famous English-Jewish violinist, has recently made a gramophone record for the Canadian Broadcasting Corporation's outline of English programs. Edmond X. Kapp, brilliant English caricaturist, is holding an exhibition of his latest drawings at the Curties Moffat Galleries, London. Among the caricatures are studies of Lord Rothschild, Einstein, Louis Golding, G. B. Stern, G. B. Shaw, Lord Reading, and other prominent personages.

WE SEE IN THE PAPERS....

JEWS have been won and are being won, and some day will be won in their thousands," declares A. Lukyn Williams, D. D., in an article entitled "On Winning Jews to Christ" in the April issue of *The International Review of Missions.*

A recent issue of the *Jewish Daily Bulletin* carried the following story: "Three Montreal Jews were converted to Christianity during the last year, the Rev. D. J. Newgewirth, superintendent of the Christian Mission in the heart of the Jewish district, reported today. The Mission spent $10,000 in the last year on a 'labor of love.'"

Here we have, in the first place, hopes and illusions, and in the second place, cold facts.

"Now the old way of winning Jews to Christ," writes the Rev. Williams, "the method, that is to say, which the Holy Spirit has used for His instrument in so piercing the heart of a Jew that it opens to receive life in Christ, is very old indeed. It began in the first century of our era, and is briefly this. Take pebble after pebble anywhere from the Old Testament arsenal and sling it at a Jew. It will certainly hit him. . . . But is this method sufficient today?"

Rev. Williams sadly concludes that it is not. At least, it never has been.

"This, then, is the problem," he writes, "to write a new Gospel in such a way that it will appeal to Jews. Not, of course, that it will be new at all in any other sense than that it gives the result of Christian men's experience of Christ for nineteen hundred years, but one which by its knowledge of Judaism past and present, its clarity, its use of modern terms, and phraseology, and, above all, its deep and personal knowledge of Jesus, shall appeal to the modern Jewish mind."

Now, such a project would be a strenuous one indeed, and most expensive. We respectfully urge that it be not undertaken, in the interests of economy. If it took $10,000 to convert three Montreal Jews in one year (and without any guarantee that the converted will "stay" converted) the Bank of England itself and all its resources would be required to convert any significant number. Besides, the method suggested by Rev. Williams simply misses the crux of the entire situation. The crux is this: the fundamental Jewish viewpoint on life is different in many ways from the fundamental Christian viewpoint, and all the "appeal" and "knowledge" and "clarity" and "use of modern terms" and "phraseology" of a new Gospel would not change this in the slightest. So long as Christianity is essentially other-worldly, and Judaism this-worldly, with its chief stress on social justice for all men, there is no use rewriting, re-editing, or re-interpreting the Gospels.

Judaism has discovered a way for its people to live that is in accordance with the highest precepts of morality and science, and simply is not interested in phraseology, clarity, or appeals which run directly contrary to its fundamental meaning. After all, Mr. Missionary, why not leave us alone, if only for practical reasons? First, we refuse to take what you have to offer, and second, there are only sixteen million of us, after all, in the whole world. Why not work exclusively in the larger and more fruitful territory of the billion and a half other prospective converts?

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THE *B'nai B'rith Messenger* of Los Angeles, in a recent number, points out the Jewish attitude on capital punishment very capably in editorially supporting a bill now in the California legislature for the abolition of the death penalty.

"There have been many interpretations of the so-called Jewish law of retaliation," says the editorial, "and if there are among the advocates of capital punishment those who refer to 'lex Talionis' in support of their views, we deem it an obligation to point out to them that as far as Jews are concerned the cruel death penalty was long ago relegated to the realm of archeology. We need only quote the opinion of two great rabbis of old, Rabbi Akiba and Rabbi Tarphon, who said: 'If we had been members of the Beth Din there would never have been a death sentence.' In the latter days of the Jewish commonwealth capital punishment was a rare occurrence, and a statement is to be found in the Mishna stigmatizing a court as 'murderous' because it condemned to death more than one human being in seven years. Rabbi Eleazer ben Azariah, colleague of Rabbis Akiba and Tarphon, went a step further and applied the same epithet to a court that executed more than one person in 70 years.

"The practice of capital punishment belongs to antiquity and archeology. Every human instinct rebels against it."

Such an attitude is consistent, says the *B'nai B'rith Messenger,* for "It is difficult to think of a religious group, advocating the ethical teachings of which Jewry boasts, acting and believing otherwise. And it is even more difficult to understand how Christian preachers of loving kindness and mercy permit themselves to speak in support of inflicting death upon a human being, even if he has been found guilty of the most heinous of crimes."

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EMIL LUDWIG has lately felt the need to make a few personal explanations about himself. In an April issue of the *American Hebrew* he has an article entitled "My Return to the Fold." There he tells that his father had his entire family converted to Christianity, but that he, Emil, renounced it upon the cold-blooded assassination of Walter Rathenau. "I have not regretted the step," he says simply. "Neither my upbringing nor my mode of life has created any firm bonds between Jewry and myself. In this respect I am probably not noticeably different from nine-tenths of Germany's Jews. Even the remaining tenth is likely, I venture to believe, to yield to assimilation in the same manner as their fellows." Then he gives himself away, unconsciously, I think. "I am not essentially a religious person," he writes. "I believe in no sort of religious dogma." Herr Ludwig would probably be surprised to learn that some of the most religious people in the world don't believe in dogmas, either.

In *The Jewish Standard* of Toronto, Herr Ludwig writes an imaginary diary, with his son as the supposed author: "At the age of fifty my father lost his interest in social problems, which he had taken up in his thirties, and gave up all political activities. Instead he turned definitely toward intuitive concepts, and particularly to that of beauty, as in his youth." Such a statement speaks volumes.

EDWARD E. GRUSD.

B'nai B'rith: A Jewish Educator

By RABBI S. H. MARKOWITZ

I CAME back from the Grand Lodge Convention last May in a rather meditative mood. I had listened to the reports. I had been enlightened and inspired by the speakers. Yet I felt that all was not well with the children of the Covenant.

Annually, large numbers of B'nai B'rith members in every District are suspended for non-payment of dues and for loss of interest generally. Every year a drive for new members is conducted. And the drive is nearly always successful. In District No. 2 there has even been a fairly substantial increase in membership. Apparently, it is possible to "sell" B'nai B'rith to men who have never been connected with it and even to revive the interest of a few who have "back slidden;" but it is just as apparent that there is an abnormal secession annually.

I discussed the matter with one of the officers of the Grand Lodge, a man active in B'nai B'rith for years. His only answer was, "You have the same situation in the synagogue, haven't you? Aren't there many Jews in your community who don't belong, who contribute nothing to the institutions which maintain Judaism? And even of those who do belong, aren't there many who never come to services? It is a problem which we all confront and to which we must all give our sincere and whole-hearted attention."

I was not altogether satisfied with the answer. There are various reasons for the decline in religious interest which do not apply to B'nai B'rith. Why this annual loss of interest in the lodge? I decided to engage upon a little research of my own.

Seeks Reason For Decline of Lodge Interest

Our local organization came into existence 65 years ago. Yet 12 or 15 years ago it was threatened with loss of its charter. And it was only through the intervention of some of the charter members that such an eventuality was averted. I went to see a man whose interest in the lodge had covered a period of decades. "Why are you no longer active in B'nai B'rith?" I asked him.

I give his answer in full because it is typical of the fifteen or twenty which I received in response to the above question. "Well, I lost interest because the lodge seemed to be doing nothing. To go there and listen to reports did not seem to me a worthwhile way to spend an evening. I felt that they could get along just as well without me. I missed one meeting and then another, and ultimately got out of the habit of going altogether. I continue to pay my dues, and once or twice a year I go to a meeting; but otherwise I have lost the habit of active participation and have not the desire to become intimately associated with the lodge program."

Further investigation and reflection led me to the conclusion that there are three reasons for the annual suspension of members. In the first place, lodges generally have declined in the past two decades. The automobile, country club, movies, and other recreations have enlarged the scope of a man's interests. The satisfactions which men once obtained from the lodge ritual and ceremonial, they now receive from other sources.

Conditions of Jews as a Whole Are Changed

In the second place, the *raison d'etre* for the original inception of the Order has disappeared. Immigration into this country is practically at a standstill. There are no longer those opportunities for "protecting and assisting the widow and the orphan, for inculcating the purest principles of philanthropy, honor and patriotism, for developing and elevating the mental and moral character of the people of our faith, and for alleviating the wants of the poor and the needy" which existed when B'nai B'rith was first organized. Charity has ceased to be the impelling dynamic of the Jewish faith. The orphan asylums and the hospitals have been established and are no longer capable of commanding the enthusiasm of the pioneer.

And in the third place, no new objective has been created to take the place of that which has gone. Nationally, B'nai B'rith has interpreted the signs of the times. The B'nai B'rith Hillel Foundation is, perhaps, the best illustration of the desire of B'nai B'rith leaders to replace the incentive of charity by that of education. The work of the Order in Palestine is indubitable evidence that B'nai B'rith is eager to function effectively in this modern day. But, locally, no such new incentive has been provided. B'nai B'rith speakers again and again will proclaim the many-sidedness of the Order's activities and will point out how worthy of support is the program of the Order. No one will deny that the organization is doing yeoman service. At the same time, the motive is too remote, too far removed from the daily concerns and the vital interests of the average Ben B'rith to elicit his devotion and command his enthusiasm. A new program of activities for the local lodge is a desideratum.

Local Lodge Can Play Large Part in Education

The following suggestions are offered in the hope that they may be given consideration and that they may serve as the basis for experimentation in the best interests of B'nai B'rith.

The first suggestion is a campaign for the education of its members by the local lodge. It may be a historical accident which severed the modern Jew from his past; but it is a fact which deserves recognition. Having come to this country in the search for freedom, and having found here that release from the restraints and disabilities to which he was subjected in the old world, he naturally indulged in a season of complete abandon. The ghetto had tied him to his people; at times, the bond was drawn very closely and became irksome. Here in America no such ties were necessary. And in the moment of exaltation of his new found freedom, they did not seem desirable.

For years, the Jew in America has been in search of status in the non-Jewish world. Whatever the cause, the fact remains that American Jewry by and large is ignorant of its history, unacquainted with its literature, untrained in the practice of its faith, and unaccustomed to the institutions inherent in its culture.

But to impose knowledge where it is not wanted, to foist education on those who do not desire it, would be futile. The golden opportunity of B'nai B'rith lies in the fact that there is an awakening on the part of Israel. Recent events have shown only too clearly that the safety and security of the Jew lie not in Gentile favor, but in unqualified devotion to his own heritage. When Julius Rosen-

wald urges Jewish education in which he includes a knowledge of Hebrew and even training in Yiddish we have unmistakable evidence of a reaction in Jewish life.

It is a historic consciousness, a sense of being part of a chain of tradition which had its inception in the dim and hazy past, and which will continue on into the equally dim and hazy future — it is this which the American Jew has lost and which he is now seeking subconsciously to recover. Herein lies the unqualified opportunity and privilege of B'nai B'rith. Standing as an organization without denominational restrictions, unfettered by traditional limitations, B'nai B'rith can most effectively restore to the House of Israel its feeling of continuity. When men once feel that B'nai B'rith is actually giving them something which they need in their everyday lives, they will find it profitable and worthwhile to retain their membership.

The second suggestion is a campaign for the education of the members in the practice of their faith.

No individual lives in a vacuum. It is absolutely necessary for the wholesome and healthful existence of every man that he feel himself part of a group from which he draws spiritual sustenance and strength and upon which he lavishes his affection and fidelity. A primary relationship is the *sine qua non* of every wholesome existence.

The Jew sought to find this primary contact as an American citizen. And he has been disillusioned. That warmth and kinship which he felt in the ghetto is not his today. Hence, it is only natural for the Jew to be a disorganized and dissatisfied personality.

Herein lies the golden opportunity of B'nai B'rith. Adult education in Judaism is by no means a new concept. Today it has for its purpose the adjustment of the Jew to his environment. It is intended to give him a sense of personal dignity and a feeling of group vitality, which his attempted incorporation into the life of America has had a tendency to destroy. In other words, B'nai B'rith is called upon to rebuild the Jewish community, to reconstruct the ramparts of our faith which the past decades have demolished.

Planning, Ingenuity, and Intelligence Are Needed

It is no simple task which I am assigning to the local lodge. It requires experimentation and careful, even painstaking effort, deliberate and purposeful planning, and ingenuity and intelligence. There is a question whether it is possible to make observances of Jewish holidays, for instance, universal in detail; whether any more than general adherence but specific variation can reasonably be hoped for. Minor elements in the observance of all the holidays may necessarily vary. But of the desirability of universal observance, there can be no question.

In the past, the Jew practised his faith, technically because it was decreed by heaven, actually because it was part of the community mores. Today, the Jew is called upon to train himself in the ways of his people, in order that he may find satisfaction, safety, and security in the non-Jewish world of which he is a part. To train the Jew, both old and young, to lead a Jewish existence, to find in the institutions and ceremonies of his people emotional stimulation and satisfaction, is the task to which the local lodge can profitably and fruitfully set itself. Such a program is bound to elicit the sympathy and arouse the devotion of anyone who has his own welfare, to say nothing of the welfare of Judaism, at heart. It is such a program which will stem the tide of secession and make unnecessary annual membership drives.

B'nai B'rith Members Must Support the Synagogue

The third suggestion is a campaign to win the devotion of men to tangible Jewish organizations. The Jew needs a knowledge of his past; he needs facility in the observance of his religion; and he needs loyalty to the concrete organized instruments which exist for the benefit of his faith. In order to feel more at home in the world, he should feel himself intimately a part of a synagogue. Whatever the future might dictate, it has always been the synagogue which in the past has served as the center of Jewish communal life. I have heard many an individual say, "I may not belong to a Temple, I may not go to services, but I am a Jew at heart." That statement is utterly preposterous. A Jewish heart is no different from any other; it is a sack of blood and functions in the same way as does the heart of the Catholic or the Presbyterian. I have heard Jews proclaim with fervor their pride in being Jews. In reality, their proclamations are simply efforts to hide from themselves a subconscious feeling of inferiority. Genuine pride finds words utterly inadequate. He who is truly proud of his heritage will manifest that feeling by deeds rather than words.

There is no authority in Judaism. There is no Pope or Bishop to decree what a Jew must do to deserve that title. At the same time, there is an authority both of custom and expediency. He who would derive the benefits of membership in the family of Israel must contribute both materially and spiritually to the maintenance of the family of Israel. Individuals do not live alone. What the Turnverein was for the German, what the church is to the Catholic, the Synagogue must be for the Jew. It can give him protection only when it serves as his home, his spiritual habitat, the seat and center of his affections and sentiments.

The idea of individual salvation has never had much prominence in the thinking of Israel. Ezekiel's vision of the valley of Dry Bones had as its motif the restoration of the whole community. And the hope of the Jew has never been for personal deliverance. Always it was for the nation as a whole. For the Jew realized early that his happiness was inextricably bound up with the happiness of his people. "Every Israelite is responsible for his brother Israelite" early became an ideal and a duty in Israel. And it was in the synagogue that the group hopes and fears, the group plans and purposes were given their finest expression and received their fullest attention.

B'nai B'rith cannot and does not intend to supplant the synagogue. It came into existence as a supplement to that age-old institution. The local lodge does not desire to lend its support to any one type or brand of Judaism. It can, however, call the attention of the local Jew, for the sake of his own welfare and happiness, to a moral obligation in this respect. To stimulate attachment to a synagogue is to bring to the individual Jew a greater sense of security and a greater feeling of at-homeness in his non-Jewish environment.

Judaism Made Secure in the Community of Israel

This objective can be attained largely through education. It may be that it will be the natural result if the first two suggestions are made operative. No Jew can learn about his past without realizing how valuable and how prominent the synagogue has always been. And no Jew can become habituated to the practice of his faith without ultimately finding communal dependence a necessity. The Jewish religion has always been preserved in the home; but it has been made secure from generation to generation in the community of Israel. To rebuild that community, to re-vitalize Jewish institutions, to make the synagogue once again a vital force contributing to the happiness and the welfare of the individual Jew, is the glorious privilege and golden opportunity of B'nai B'rith.

Six Years of the Hebrew University

By S. GINZBERG, Registrar

YEARS ago when the plan for a Hebrew University in Palestine was discussed, the objections of its opponents were not mainly financial, but rather technical — lack of scientific terminology in Hebrew and lack of literature, libraries, and equipment in a far-off, uncivilized country, and of a competent staff that could lecture in Hebrew. These difficulties, peculiar to our situation, have been shown to have been partly exaggerated, and have been partly overcome by the University in the six years of its existence. Terminology committees have been working, and lectures have actually been given in Hebrew on such subjects as Theory of Functions in Biochemistry. A beginning has also been made with the translation into Hebrew of texts required by students. A Library of more than 250,000 volumes has been built up. And last, but not least, it has been shown that it is possible to obtain for the University a staff which knows Hebrew—or can learn it quickly—a staff of whose scholarly standard the University can be proud.

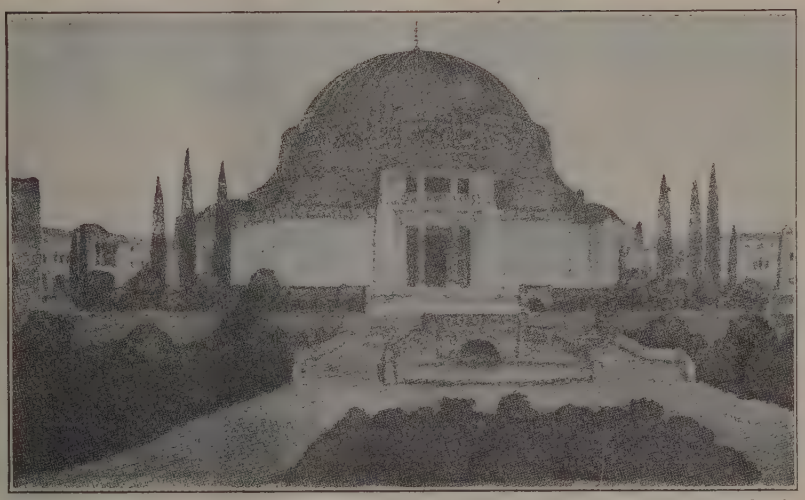
If we can say today that, given the necessary funds, we can guarantee to build a goodly portion of a University within a short time, and a complete University within a reasonable time, this statement gives some idea of the considerable achievement of the University during the six years of its existence.

It is not sufficiently realized by the public that the controversy which dominated the first few years of the Hebrew University, namely, whether for the time being it should confine itself to research or introduce regular graduate instruction, is no longer an issue.

Three years ago an agreement was reached, and the policy was laid down of introducing instruction as soon as possible in every department which had already reached a safe scientific standard, i. e., was also adequately equipped for research.

The three years of the "research" period helped the University considerably to establish its scientific standards firmly. In the second stage of the University's development it must solve the problem of filling in the gaps and joining up the research departments into complete teaching faculties.

A big step forward was made in 1928 when the Institutes of Jewish Studies and Oriental Studies, together with the newly-founded Institute of General Humanities (philosophy, classical philology, history, etc.), were established as the Faculty of Humanities.



Architect's drawing of central building, Hebrew University on Mt. Scopus, Palestine

Considerable effort has since been spent on working out the regulations for instruction and degrees. The course of instruction for the first degree is four years of study specializing in one major subject and two minor subjects. After receiving the first degree the student may do specialized work in a subject for another two years with a view to a doctor's degree. The first intermediate examinations have already been held in Jerusalem. Thus the Faculty of Humanities is already functioning, but it is still rather a skeleton of a Faculty since a number of important subjects are missing. The program of immediate development includes chairs in Bible, Assyriology, English language and literature, political and social science, applied mathematics, and education. Subsequently chairs will have to be added in Egyptology, modern languages other than English, etc.

On the science side it was not found advisable to introduce instruction at once, because the existing research departments do not include physics, a key subject for instruction in science. A program of immediate development has therefore been approved, including a gradual building up of an Institute of Physics (for which a building has already been completed) and chairs in general chemistry and comparative anatomy, with additions to the already existing staffs for botany, zoology, and geology.

Thus the opening of a Faculty of Science was planned for 1932, and a beginning, with instruction mainly in biological sciences and not for degree purposes, could be made even before that. At the same time, with the existing departments of parasitology and hygiene strengthened by the addition of a department of pathology and by the co-operation of certain clinical departments of the Hadassah Hospital in Jerusalem, a post-graduate school of tropical medicine can be established.

The above program of immediate development, when carried out, will, at the completion of the second stage of the University's development, achieve reasonably complete Faculties of Humanities (including social science) and science, together with a school of tropical medicine. This program was approved by the Board of Governors during the summer of 1929. It involves an increase in the budget of the University by about fifty per cent in the course of a year or two—about $250,000, although subsequently an annual increase of about ten per cent in the budget would ensure a healthy development at the University towards the final stage of a complete University within a reasonable period—say, fifteen years.

But an advance is considered essential now, because its object is not merely expansion but transformation, building up the existing cells—the research departments—into an organic tissue of Teaching Faculties. Our subsequent task will be adding new wings to a complete building. Our task today is to put a roof on an incomplete building, so as to make it ready for permanent occupancy.

The Ghost of Adamski Street

By J. Z. JACOBSON

THE wind whined. Smoke shot up out of chimneys with a sort of vehemence. A push cart peddler was trundling homeward pantingly, stopping every now and then to clap his hands and beat his thorax with his arms.

It was late afternoon of a late November day.

Ten or twelve boys were kicking a soccer ball around in the yard of Washington Irving Public School and yelling individually and in unison. Setting off the school yard was a fence of high iron rails — rather dilapidated.

Against this railing leaned the lugubrious figure of a man who formed a marked contrast to the full-blooded boys immersed in their play. He had on a black fur cap that must have been cast off by some gentleman of the old school. In several places the fur was rubbed away down to the leathery base. It harmonized peculiarly with his long, cheap, blue-gray, wrinkled overcoat.

I gazed at the lean, gloomy fellow and wondered what it was in the group of rollicking boys that arrested his attention. Suddenly he turned about. It was as if he had felt the impact of my questioning glance.

What a face! Potato-colored, weatherbeaten, bearded. The beard was thick, mud-colored and not very long. The cap came down close to the eyebrows so that there wasn't much of the forehead visible. The eyes, the eyes had a weird ecstasy in them when they first met mine—ecstasy and bewilderment. The ecstasy quickly took flight. The bewilderment remained.

I walked on. The strange, singular man remained leaning against the fence.

Along about the middle of December I caught sight of him again. Through the show window of the small drug store I was working in I caught sight of his somewhat bent, swaying figure trudging through the sloppy snow that had fallen the night before. Yet he—later I got to know him as David Plotnik—might have remained in my estimation just another of the sad, silent Jews of the neighborhood had it not been for the artist Ezra Bercovitch.

Ezra, a tall fellow, big-boned, spare of build and piquantly witty, had living quarters and a studio on the floor above the store I worked in. He earned his rent by lettering show cards for us and by helping unpack merchandise.

One day shortly after my second glimpse of Plotnik, I went upstairs to discuss with Ezra a design for our new window display. He showed me some sketches he had made in preparation for his composition, "Jewish Spirituals."

"Which reminds me," said I, "I've been seeing a character you'd love to paint. He wanders around the streets here. Fur cap, coat down to his ankles and eyes that look out at you from another world."

"A ghost, eh?" remarked Ezra, "the ghost who walks on Adamski Street."

At dusk one stingingly frigid Sun-

day afternoon I saw once more the quaint, sad man. An almost entirely starless sky o'erspread with a thin layer of dirty clouds capped and intensified the gloomy atmosphere. In front of a small frame house—oné of the few such in the neighborhood—little groups of elderly Jews were standing about chatting and shivering. A few youngsters were darting around amongst the knots of bearded patriarchs. A taxi rolled up along the curb in front of the house; and out of it there stepped a tall, broad-shouldered man with a square beard whom everyone turned around to greet, "Good evening, rabbi." With the rabbi came a thin, little man bearing a folded canopy. He was a beadle. Apparently there was to be a wedding in the little frame house.

The rabbi and the beadle proceeded rapidly into the arklike structure. Several of the bystanders followed them. New arrivals came along. Lights appeared in the windows of the house.

Pretty soon a short, stocky man opened the door and called out: "Time to come in, friends, time to come in. Come on in; come, friends, we are ready for the *chupah*." The bystanders formed a sort of wave and swept into the arklike structure.

On the outer edge of this wave I recognized the slim, shuffling figure of Plotnik. His worn fur cap was as usual pulled low down close to his forehead. His coat seemed to have been shortened. I edged over close to him and saw that it had been unevenly folded in and pinned up with safety pins. Plotnik was near an arc light now and I was alongside him. His face was twitching with excitement. His eyes had an unearthly glow in them. The group of elderly men and young boys, with here and there a woman and here and there a young man, swept up the stairs of the little facade in front of the little house and then more slowly slid into the house itself through the narrow entrance. Plotnik hung on to the periphery of the group. He followed the crowd. On the way he leaned over toward the window and looked long into the now brightly lighted front room. He was the last person in the gathering to reach the door. As he was about to step inside, I noticed the figure of the stocky little man who a few minutes before had summoned the guests in for the ceremony emerge from the entrance. He bent over and scrutinized Plotnik. Plotnik stood pat for a fraction of a minute and then he slunk away like a stray dog. Down the stairs he came with hanging head, mumbling indistinctly to himself. Then he straightened up a bit and made off up the street with his body swaying to and fro.

The next time I saw Plotnik I came very near striking up a conversation with him. It was in front of the Yiddish theater. "Green Fields" was the production offered that evening. And about all the Yiddish intellectuals in town were in the foyer of Goldman's Palace Playhouse and on the sidewalk alongside it. Plotnik was gazing at a poster showing an idyllic, a sylvan scene in the Russia that was—an open field, cherry trees, a young man, a young woman, a little streamlet, a mill in the distance, straw-thatched cottages. I stood aside and observed him. He seemed enchanted, possessed, in prayer. He pulled a bandana handkerchief out of his overcoat pocket and wiped tears from his eyes. Strange, it was then I seemed to have noticed for the first time that he had a Slavic snub-nose—something like Maxim Gorki's.

Though it was February, the weather was very mild, springlike. Icicles alongside of buildings were melting away and plop, plop, plopping on the sidewalk. People laughed, chatted. Friends yelled greetings to one another from a distance. Taxicabs and private cars rolled up along the curbing bringing well-to-do patrons of the Yiddish theater. An old man sold apples. An old woman who talked to herself a great deal sold chewing gum. A vibrant bell sprinkled forth a signal; the show was about to start. The crowd began shoving its way into the theater. And our man of mystery hung on to the edge of it just as he had previously hung on to the crowd at the wedding. And the same thing happened here that had happened there. Everyone entered the theater, everyone save Plotnik. When he reached the entrance the ticket-taker peered at him contemptuously and he slunk away.

One crisp, frosty, Sunday morning just after the bell in the church three blocks away had wafted out its half-melancholy tones, Ezra came with Plotnik into the little hallway which led to his studio-apartment and which also has a door opening into the drug store. He told me afterward that he had come upon Plotnik in the Elm Street "L" station huddled up on the bench near the stove half asleep.

Ezra stuck his head into the store and called out: "Ten o'clock and the ghost is a Purim player. Come and see."

Along toward eleven o'clock, when the boss came to relieve me, I bounced upstairs.

The quaint man was sitting at the table in a flood of sunlight. He was dipping a piece of krinkle into a cup of coffee. He was bareheaded now and had his overcoat off. His unruly hair was thick, earth-colored and flecked with strips and spots of murky grey. His face, despite his beard, had something childlike about it. The large, round, blue-grey eyes and the Slavic snub-nose tended to give that impression. He had on an expensive swallowtail coat which was frayed in the lapels and the cuffs and worn through at the elbows. He had on a pair of bright blue pants—U. S. Marine dress parade pants—and a pair of Army shoes. He had on a plain blue work shirt with the second button from the top missing and a claret-colored cravat tied in a crazy knot.

Ezra told him my name. He didn't seem to pay any attention. But when Ezra said, "This is Mr. Plotnik—David Plotnik," the little man looked up at me nervously. The wrinkles around his eyes sharpened and between his eyebrows there was a questioning frown. It seemed that he remembered my having stared at him. I nodded to Ezra and went back to the store.

From then on Plotnik came Sunday after Sunday to pose for Bercovitch and eat breakfast with him.

Winter passed. I completed the course I had been taking in college at nights and got a job in the office of a small publishing house down town. I didn't get around to the old neighborhood much after that but occasionally Ezra would drop in on me to gossip a bit about the acquaintances we had in common.

Once he said, "Yes, the Purim-player-ghost is coming alive. I ask him nothing right directly; just say something about my own experience, then he lets go a few words, a phrase, like a man near a precipice takes steps.

" 'An orphan I was left when eight years old,' just like that he talks, 'nobody have I got.' Then maybe a half hour later, 'A third cousin I think maybe I have in Pittsburgh.' "

"A few days later he loosened up more. Gave him a little schnapps. In his eyes tears shone. His voice got soft, soft. 'My little town in Russia,' he chanted, 'in the winter time boys go skating on mill stream. Not I. In the summer time boys and girls play in fields. But I—no. I get to be nineteen, twenty, see every day daughter of the owner of dry goods store. From her eyes sparks of fire come. Like a queen walks she. To America I think I will go, make money, come back, marry. But *ach*, no—the same always, not I.'

"Then he looked awful tired."

On another occasion Ezra told me he had got Plotnik work delivering canvas and paint for a small artists' supply house. And afterward, when we got to talking about his piece, "Jewish Spirituals," he said, "Oh, yes, Plotnik, he is in it. Say, but that's nothing. The ghost with the red necktie will have pictures of his

own soon. He got the bug, or it got him. Anyway, he brought some paper around one day and began sketching, watched me work and made drawings himself. Does that right along now—but won't let me see his sketches. Well, I guess it's a catchy disease, this art business."

One evening about a week after Thanksgiving Day I encountered Ezra on the street. We had dinner together in a Hungarian restaurant.

"Say," said he, "be sure to see the No-Jury show. At the Arcade it is the next two weeks."

"How's old Plotnik?" I asked.

"Oh, he?" replied Ezra, "for quite a while I haven't seen him. He mumbled to me something one day about going to Pittsburgh."

When we shook hands at the door Ezra smiled—rather knowingly. And he admonished me once more, "Don't forget at the Arcade the next two weeks."

The following Saturday afternoon I went over to the Arcade. Near the entrance was a large canvas mostly in pale green showing a cadaverous cow being milked by a cadaverous nude woman. A knot of the horse-race-following type of men stood in front of the picture, chortling.

"Don't look to me that cow would have milk in her," said one.

"And how about the woman; does she look potent enough to draw the baby-beverage out of the teats?" remarked another.

I ambled along. Saw still lifes, landscapes, portraits — pretty ones, crazy ones, small ones, large, bright, dull. I passed a little table with a stack of booklets on it and picked up one. It was a catalogue of the show. Casually I glanced through it.

What was that?

Yes, no mistaking—there was the name, David Plotnik.

I overlooked the title of his piece in my eagerness to get at the number of it—214.

I found the ghost's canvas. It was about five feet by seven feet. It stood out prominently by virtue of its size, its raw colors in fantastic juxtaposition, and its peculiar arrangement. It contained 21 separate pictures—21 childlike miniatures set forth in three rows, seven to the row. The figures were clumsy, as were the objects — natural and man-made. In each of the pictures there was a crude self-portrait of Plotnik, "the ghost who walked on Adamski Street." In some he was a little boy with something of the man in his face. In others he was a grown man with something still of the boy in his physiognomy. As art the huge canvas was a sad specimen—about as much so as its creator was as a man.

The triangular forms of some of the buildings and the stitchlike daubs of lavendar and brown in one of the roads depicted by Plotnik indicated that he had, to say the least, taken close notice of some of Ezra's paintings. And the poplarlike form which he gave to all of his trees showed that he had kept his eyes open also in Jan Swanson's studio when he had delivered supplies there.

There was in Plotnik's canvas a picture of a group of boys skating. There was a picture of a boating party. There was an outdoor wedding procession. There was a young couple in an orchard. There was a man telling stories to two little children in front of a fireplace. There was a man chatting with a group of friends in front of a synagogue. And so on. . . . And so on. Quaint, clumsy, bulging figures, some dumpy, some elongated. Buildings that were lopsided and ludicrously out of drawing.

I walked about the room, noted Bercovitch's two characteristic landscapes of the push-cart market, gazed half-attentively at other pictures. But Plotnik's work kept haunting me. I went back and looked once more at each of the ghost's singular miniatures. I smiled inwardly at the self-portraits bobbing up one after the other as my eyes traveled across the canvas. I started for the door. Before putting the catalogue in my pocket I glanced through it again. Merely seeing the name David Plotnik in print amused me. I looked now to see what he had entitled his canvas. He called it, "My Life."

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Among Our Contributors

DAVID DE SOLA POOL is Rabbi of the Spanish and Portuguese Synagogue, Shearith Israel, New York City. Born in London forty-six years ago, he studied in London, Berlin and Heidelberg. He assumed his present pulpit in 1907 and has remained there to date except for the period between 1919 to 1922, when he became a member of the Zionist Commission in Palestine. In 1920-1921 he was appointed regional director of the Joint Distribution Comittee for Palestine and Syria. He is a prolific author.

MAURICE SAMUEL is the well-known author of "You Gentiles," "On the Rim of the Wilderness," and many other works. He is a lecturer as well as a writer, and spends six months of each year in the United States and six months in Palestine, which he calls his home.

DAVID EWEN is the author of "Hebrew Music," just published, and is also a frequent contributor to the Anglo-Jewish press on subjects of music and the theatre.

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Greater Love Hath No Man

The Intimate Story of the Sacrifice Made by Rabbi Bernard Cantor, who Served with Unit One of the J. D. C. in Poland in 1919

By OSCAR LEONARD

I HAD come to New York in response to a telegram from Dr. Boris D. Bogen. I was requested to give six months to service abroad with the Joint Distribution Committee. Three months previously Dr. Bogen had appealed to his fellow social workers to volunteer their services in the stupendous task of saving millions of Jews in Europe from going under. His appeal had come by cable while the Jewish social workers were assembled in annual conference in Atlantic City. Dr. Lee K. Frankel, whose word was always listened to with utmost respect, had told of the difficult task Dr. Bogen had undertaken. The dean of Jewish social workers, who had risked his life in crossing the ocean during the days of submarine warfare, needed reinforcements. Dr. Frankel's appeal ran somewhat as follows:

Dr. Bogen was not readily discouraged. Nor did he get tired or give up easily. We all knew Bogen. If he sent a message of distress, there was only one thing his fellow workers could do and only one. I am certain some of you will heed the appeal. Every man here should volunteer. Women, I am sorry to say, cannot be accepted this time. Service in Poland is not safe just now. It means leaving your families and going from the safe shores of America to the unsafe places in Poland and elsewhere. But some one has to do it. Bogen has been at it for a long time now. Reinforcements must come from America.

Mortimer Schiff had come specially to deliver Dr. Bogen's message. He told of the unspeakable distress which had to be alleviated. He pictured what it would mean to lift the morale of those who were suffering and of those who were bearing the heavy burdens, if American Jews would give of themselves as well as of their means.

Surely the appeal was irresistible. Names of volunteers poured in faster than they could be written down. The conference over, we waited to be summoned. Finally telegrams were sent summoning those who were considered fit for the work abroad.

Dr. Bogen had returned to New York to organize the first American unit for J. D. C. Relief Work. I had not seen him for two years. And it was good to see him again. He had witnessed much suffering and much sorrow, but he had not lost his faith

Rabbi Bernard Cantor

in the efficacy of help. Hope ever sprang fresh in his youthful soul. He told me much of what had been done and of what was still to be done.

"You may think you have had problems to handle in your work here. But wait until you face situations over there. You will then know what real work means. It will all seem so tame to you when you get back to work here."

I went to the offices of the J. D. C., where applications of those who offered to go abroad were pouring in. Some must have thought it was a junket trip. Others, that it was a sort of adventure. At least it appeared so from some of the applications received.

There were earnest men among the applicants. There were Orthodox rabbis and Reform rabbis willing to leave their pulpits and go out to help Israel in distress. Truly a wonderful spirit. The Jewish heart was aroused. The merciful sons of merciful sires were ready to pour out their life's blood, if need be, to alleviate suffering.

Among those who came was a young rabbi who had graduated from the Hebrew Union College. While in the College he had attended Dr. Bogen's lectures on social service. Like other young rabbis coming from the Hebrew Union College, he felt that social service was Judaism in action. That spirit had remained with him always.

I had met him in St. Louis. He had come to see the late Rabbi Louis Harrison. I happened to be with Dr. Harrison that afternoon. I learned that the visitor was Rabbi Bernard Cantor. He was on his way from the Southwest where he had held his first pulpit. He was going to New York to become an assistant to Rabbi Stephan S. Wise, and take charge of a Brooklyn branch of the Free Synagogue.

He had made a very fine impression on me as a young idealist who was willing to devote every moment of his life and every ounce of his life's blood to the service of his people.

When Rabbi Cantor walked into the offices of the J. D. C. I recognized him immediately. He told me of his intention to go abroad as a member of Unit One. I was glad to hear it, for I liked the young man. Suddenly he said to me rather wistfully:

"You are fortunate. You are certain of your going abroad to do this great service. I want to go, but I have not as yet been accepted. My people are originally from Eastern Europe. I want to go back there to do my bit."

I spoke to Dr. Bogen about it on our way home. Dr. Bogen seemed to feel that the work was too arduous, and required the peculiar experience and training of the social worker. He hesitated to take Rabbi Cantor. He feared the young man's career might be wrecked by taking him from his chosen work.

This was a Friday evening in December of 1919. We were sitting in Dr. Bogen's home and chatting when the doorbell rang. It was about eleven o'clock at night. In any other home, even in New York, this might have been considered unusual. But in Dr. Bogen's home it seemed perfectly natural for anyone to drop in at that late hour or even later. No one was startled. Young Rabbi Cantor was ushered in. He joined the group and we went on talking, when suddenly he recalled that he had not dismissed the taxi.

He rushed out to settle the bill, and when he appeared again he was chided about coming in a taxi. He explained he had come all the way

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from Brooklyn in this most expensive fashion because it was late. Before services that evening he had received a telegram from a certain city in Ohio offering him a pulpit. For a young Rabbi the offer was flattering. The salary, too, was generous.

"I rushed here because they want my reply by wire. They have a board meeting Monday night. I came here, Doctor, for your decision. If you refuse to take me along to serve in Poland, then of course I shall accept this pulpit. But I want to tell you, Doctor, that no matter what offer I would receive, I would give it up gladly without a moment's hesitation to go along with Unit One."

He proffered the telegram to Dr. Bogen. We looked at the young man with admiration. After all, idealism is not so plentiful even among ministers in days of high cost of living and high living standards.

"I would accept this offer, Cantor," Dr. Bogen spoke in a most fatherly manner. "You are a young man. Your career must be made. Your life is before you. I have no right to interfere with that."

"But you are not interfering. I am begging for this rare opportunity to serve. I have always craved a real opportunity to practice the things I have been preaching from the pulpit. This is the call to serve and I feel I must obey."

"Now, look here." began Dr. Bogen, "the work there is for social workers. You have prepared yourself for the rabbinate. You have just received a most flattering offer. Accept it. You will thank me some day for this advice."

"But this will in no way interfere with my career. Do you mean to tell me that I will not be a better rabbi after my service over there?"

"That no one can tell. After what you see there, after what you do there, you may be totally unfit for preaching. You never can tell how that sort of thing will affect you in some way."

"That may be so, Doctor. But let me ask you one thing. Does not my training fit me for the work there?"

"It really does not. It is entirely different from what you have been accustomed to do."

"But, surely there is something that I can do."

"Yes, but such things others can do. Is there any sense in my taking you along to supervise the loading or unloading of trucks of supplies? Or have you do mere routine work? Or some sordid work of one kind or another? I cannot have you do social work. You would not know how."

"But I can learn. I am ready to do anything."

"Now, my boy, think this thing over very carefully. I hate to see you make a mistake which you may regret the rest of your life."

"Before I decide finally, Doctor, I want you to answer one question frankly. *Will I be a better man spiritually as a result of my service there?"*

"That, yes. You cannot help growing spiritually as you serve men and women and little children, broken by war and by pogroms. The mere contact with them, seeing their patience and the faith that is in them, cannot help influencing you."

"Then I go, Doctor. Please don't deny me this opportunity."

Rabbi Cantor's eyes were moist as he spoke these last words. No one could reject such a plea lightly. Dr. Bogen advised him to take the matter up with Rabbi Wise. He promised if Dr. Wise favored the young man's going he should have his chance.

Sunday afternoon Rabbi Cantor bounded into the office of the Joint Distribution Committee, happy and enthusiastic. Dr. Wise had agreed that he should go. If the girl of his choice had consented to a life union he could not have been more joyful.

He was enrolled in Unit One. On the steamer we were together a great deal. So earnest was he that he was impatient. In Paris he begged to be among the first to be sent out to Poland. We could not all leave at the same time for many reasons. Every day he spent in Paris, that city which is a dream city for everybody, he counted as a day wasted, a day taken from work which was waiting for him.

Such was Rabbi Cantor's quest for service to his people. History records that he found his death as a messenger of mercy. He and Dr. Israel Friedlaender insisted on going on some dangerous mission to bring succor to a section where Jews were in dire distress. How they were murdered may perhaps never be known. It is certain they died that others may live.

Of the two, Cantor was the younger man. Barely on the threshold of life, the door was closed to him and vistas he had dreamed of never became reality for him. Greater love hath no man than that he lay down his life for others. Knowing Rabbi Cantor as I did I have a feeling that if he had been told what a tragic end would be his he would still have chosen the path of service, nay, he would have implored that the opportunity be given him to help.

It was my sad fate to be greeted by Dr. Bogen the moment I landed on my return from J. D. C. service abroad, with the news of the death of these two valiant comrades whom I had last seen in Paris.

So the life and death of Rabbi Bernard Cantor had brought a peculiar glorification to the service of Unit One of the Joint Distribution Committee. May Israel never forget him.

RESULTS PROVED

The B'nai B'rith Magazine, with a national circulation far greater than any of its contemporaries, again proves itself capable not only of creating a consumer demand for the products of its advertisers, but also of satisfying that demand by obtaining actual and widespread trade distribution for a product which had previously been comparatively unknown.

Ethel's
FOOD PRODUCTS, INC.

2261-63 CLYBOURN AVE.
Chicago Ill.

March 19, 1931

Mr. Sanford L. Cahn
B'Nai B'Rith Magazine
70 Electric Bldg.
Cincinnati, Ohio

Dear Sir:

We are sending to you today samples of ETHEL'S GEFILTE FISH, ETHEL'S BORSCH BEET SOUP and ETHEL'S NU-FINE FAT. We are anxious for you to use them and see how you like them.

The results we are receiving from our advertising are proving gratifying. We are not in the business so much to make money as to perform a real service to the Jewish people. We believe there is a real need among our people for the type of products we manufacture.

We wish to thank you for the co-operation you have given us to place our products on the market. You have done more for us than any other publication.

Yours very truly,

ETHEL'S FOOD PRODUCTS, INC.

LB:MGH

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A TREMENDOUS MARKET

B'nai B'rith possesses four hundred branches and one hundred Ladies' Auxiliaries presenting a nationwide coverage.

B'nai B'rith Magazine is read by the family of every member of the Order.

The readers of this Magazine rightfully regard it as their publication and extend its advertisers their active and unqualified support.

This circulation constitutes an unquestioned purchasing power.

With 65,000 loyal, responsive readers, the B'nai B'rith Magazine offers an advertising medium unique in the publishing business.

TELEPHONE WHITEHALL 4695

SCHWEIZER-STEITZ COMPANY
ADVERTISING :. MERCHANDISING
228 NORTH MICHIGAN AVENUE
CHICAGO

March 9, 1931

Mr. Sanford L. Cahn,
B'Nai B'Rith Magazine
70 Electric Bldg.,
Cincinnati, O.

Dear Mr. Cahn:-

We are sending you, Wednesday morning, plates for a full page advertisement to appear in the April issue of B'Nai B'Rith for Ethel's Food Products.

I sincerely hope that our success with this increased space will be as great as we have experienced in our single column runs. However, I believe that a great deal of the credit is due to your merchandising co-operation in the form of letters sent out to your secretaries. With this increased space we are featuring two new products, namely, 'Ethel's Nu-Fat' and 'Ethel's Borsch'.

If it is at all possible to receive any co-operation on these two new products, I am sure that it would mean a great deal to us. Incidently I am reasonably sure that this page copy will be run consistently. If you are in a position to furnish any additional co-operation we are sure that our client, as well as ourselves, will be deeply grateful to you.

Will await your reply at which time I will furnish you with complete details of these two new products.

Yours very truly,

SCHWEIZER STEITZ COMPANY

BY Craig E. Dennison

CED/s.

The Economic Threat

(*Continued from Page* 266)

movement, and its subsequent concentration on Zionism. But we must, for this purpose, consider the Jewish body as a single living organism.

What is it that distinguished the living body from the lifeless body? It is this: That if you cut off, from the lifeless body, one of its parts, the remainder lies inert and unaffected. If you cut off a part from a living body, the entire organism is affected, and it rallies to the wound, either trying to replace the removed part or at least to save itself from death.

The clearest evidence of a quality of life in the Jewish people as a whole is this capacity for reorganization to meet a danger. The Jewish will-to-be, which in some wise informs the entire Jewish body, already felt the threat nearly a hundred years ago, when the first acute symptoms of the modern economic danger were there, but were not understood. And when, some seventy years ago, Moses Hess wrote his *Rome and Jerusalem,* he was not speaking in a void. His inspiration did not come out of a clear blue sky; he was voicing the demand of the Jewish will-to-be.

That will (if I may use this figure) demanded that somewhere the Jews should find themselves a place where the question of remaining Jewish would become tacit; or rather, would not exist as a contrast with a surrounding world. As other cultures survive in individuals who do not feel that culture to be a strain, so the Jewish culture (this, when taken in its widest sense, *is* the Jewish will-to-be) had to withdraw from a contest which was becoming more and more uneven. This facet of the Jewish problem of today serves to explain the obstinacy of the Zionist ideal in the face of so much internal discouragement arising from misunderstanding, and external discouragement arising from accidental and inevitable hostilities.

This interpretation should not be taken to mean that Jewish culture is to withdraw to a place of safety, leaving Jews elsewhere throughout the world to continue or go under. It is not in this way that a living people works. What actually seemed to be intended by the historic forces was this: that, to compensate for the increased difficulty of carrying the Jewish culture, there had to be created a center of natural, unforced, and free Jewish self-expression, something which has not existed for nearly two thousand years.

I have left till the end of this short essay the question of whether Jewish training has really lost all its worldly survival value. I do not believe that it has. While it can no longer be translated directly into terms of daily advantage, helpful in the struggle for bread, it is transposed into another key. In the modern world a peculiar moral danger faces the individual, a submergence in shallow automatism, an abandonment of cultural tradition in favor of mechanical enjoyment. There is a fearful and dizzying flux of pseudo-ideas through the world, a mad succession of forms without content, of inventions without the character to put them to fine use. Invention for invention's sake, no matter where it leads; the conquest of nature without a parallel self-conquest of man; an increasing contempt for cultural tradition as distinguished from random information—these are some of the characteristics of the time. In the midst of this turmoil, this kaleidoscope in which patterns follow each other so swiftly that nothing is impressed on the soul, in the midst of this bright confusion of images, the less obstinate cultures are yielding up the ghost, and individuals become rootless and directionless. Like all other cultures, that of the Jew was a training of the character, but more consciously and more consistently than others. In that sense it still carries a high survival value; and its re-affirmation in a peculiarly Jewish homeland was intended to react upon the Jewry of the whole world.

The Very Name is now a Synonym for SERVICE

HILTON HOTEL

The assurance of making a Hilton by nightfall brightens the trip of many a traveler.

Travelers know what awaits them at every Hilton . . . tastefully furnished rooms . . . a private bath, Sealy mattress, circulating ice water, electric fans, and best of all . . .

NEVER CHANGING RATES:
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Employees are trained, courteous and helpful . . . take great pride in keeping "the very name Hilton a synonym for Service."

Minimum Rates — Maximum Service

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A Texas Institution—Growing with Texas
C N. HILTON, *President*

A PLEASANT PLACE—

where the rooms are cozy and cheerful—

the rates are low—

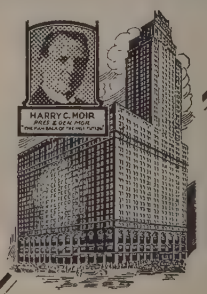
service is prompt and thoughtful—

convenience is more than a promise—

where good food is served in the most attractive surroundings!

Accommodations for 1500 guests. Bath, shower, servidor in each room. Rates from $2.50 up.

The Sinton-St. Nicholas
The Hotel of Character
John L. Horgan
MANAGING DIRECTOR
CINCINNATI, OHIO



World's Tallest Hotel

46 Stories High

Chicago's
MORRISON HOTEL
Corner Madison and Clark Sts.

1950 Rooms
$2.50 Up

Every room in this premier hotel is an outside room with bath, running ice water, bed head reading lamp and Servidor which affords utmost privacy. There is a housekeeper on every floor and the hotel's garage offers extensive accommodations for the storage of guests' cars.

A Terror to "Quacks"

By ROSELLA HOROWITZ

IF ONE were to encounter him on the street, one would never bother particularly about craning the neck for a second glance. As to guessing his possible profession, the first assumption would be as good as the second, third, fourth.

That's Dr. Morris Fishbein of Chicago, editor of the *American Medical Association Journal* — the most influential spokesman of the most distinguished of professions. Yet one would never judge that from his looks; plump, baldheaded, quite prominent nose, not too tall or too short of stature. Men have been tarred and feathered for a lot less than the vitrolic attacks which he makes against practitioners who rid the gullible public of their money but not of their ills. Were his facts disputable, he and his association would be tottering with libel suits.

Dr. Fishbein

The next time a discussion of anti-Semitism comes to the fore, we can proudly point to Dr. Fishbein as an example of a youth who got there because he had the courage of his convictions. Coming from a St. Louis family of modest means, at 41 he now wields an influence equaled by few men in his profession.

Dr. Fishbein does not practice medicine. He has been writing and talking it since he first received his sheepskin with honors from the Rush Medical College in 1912. He then did a year of research with the McCormick Institute for Infectious Disease. In 1913, he became assistant editor of the *Journal,* and editor ten years later.

But the editorship did not make him; he made the position what it now is. Furthermore, while in that post he began to realize the need for some medium whereby medicine and health measures could be brought closer to the large masses receiving the ministrations. The result was *Hygeia.* Then came other periodicals, books, and last but not least, lectures.

Dr. Fishbein has now become the 'go-between" for the doctor and the layman, the "Prince of Wales" for the profession. He has been called the "H. L. Mencken of Medicine." If by that is meant that he calls a spade a spade, then the name rightly fits him.

And now we come to what, perhaps, is the secret of his success. There is probably no other man in the history of the country who has devoted so much time and labor to fighting quackery as he.

He spares no words and wastes no time in hurling his attacks.

"Barnum said that there is a fool born every minute," he declared. "But it took Joseph Jastro of New York to point out that a crook is born every hour to take care of sixty suckers. The medical profession has more than its share of crooks.

"Furthermore, these fakirs prey not only on the ignorant classes, but also on more educated groups, especially on the intelligentsia.

"Quackery has been with us since the beginning of time—when man began to fear death. Each generation has its form of money fleecers. And they are all thankful to nature's endowment—the power of the body to cure itself of most ills — if left alone. Thus with the application of the "cure" and the patient's subsequent relief, of course, the "cure" gets the credit — Post-Hoc-Propter-Hoc.

"As for miracles, there are no greater ones than what the medical profession is now achieving. To think that pernicious anemia can be cured by liver and liver extracts; that insulin has come to the rescue of those suffering from diabetes; that diphtheria anti-toxin can successfully combat diphtheria if administered in the early stages; that smallpox can now be healed without leaving any hideous blemishes; that yellow fever, typhoid fever and cholera can be controlled!

"While there is yet no positive cure for cancer, there are laboratories which are working towards that goal. The 'find' may arrive tomorrow. Who knows?

"And when these fakirs promise wonders through slogans, amulets, 'laying on of hands,' spiritualism and what not—when these fakirs promise results which years of research and study have as yet been unable to achieve, then something is wrong somewhere.

"Of course, if adults want to commit suicide it is their affair, but it becomes the community's business when innocent children fall the victims of inadequate medical attention."

Dr. Fishbein feels that the Jew holds a prominent place in the field of medicine. His chances for success are as good as in any other walk of life. Of course, he points out, there are quacks and charlatans among the Jews also.

"But as a whole, history proudly points to many famed Jewish doctors."

We asked the doctor to what he attributed his success.

While evading the answer, the interpretation was there.

"Be sincere in what you do."

Morris Fishbein is proud of his people. He tells you so. One of the first things he did when he came to Galveston was to get in touch with Rabbi Henry Cohen of Temple B'nai Israel. They discussed freely the problem of the Jew—his future position in the medical world. He took photographs of the sixty-year-old temple, remarking on its quaint Saracen type of architecture. Quite a contrast, he admitted, to his own elaborate place of worship, Temple Isaiah of Chicago. He is a contributing editor of the B'NAI B'RITH MAGAZINE.

Nor have Dr. Fishbein's achievements swayed him. He is modest, extremely friendly and carries a bag of quips which he readily opens at the opportune time. Furthermore, he is human enough to admit that he enjoys "a little poker."

JEWISH CALENDAR

5691-1931

Fast of Esther	Mon.,	Mar. 2
Purim	Tues.,	Mar. 3
Rosh Chodesh Nissan,	Thurs.,	Mar. 19
1st Day of Pessach	Thurs.,	Apr. 2
8th Day of Pessach	Thurs.,	Apr. 9
*Rosh Chodesh Iyar	Sat.,	Apr. 18
Lag B'Omer	Tues.,	May 5
Rosh Chodesh Sivan	Sun.,	May 17
Shavuoth	Fri.,	May 22
	Sat.,	May 23
*Rosh Chodesh Tammuz.	Tues.,	June 16
Fast of Tammuz	Thurs.,	July 2
Rosh Chodesh Ab	Weds.,	July 15
Tisha B'Ab	Thurs.,	July 23
*Rosh Chodesh Elul	Fri.,	Aug. 14

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Rosh Hashonah	Sat.,	Sept. 12
	Sun.,	Sept. 13
Fast of Gedaliah	Mon.,	Sept. 14
Yom Kippur	Mon.,	Sept. 21
1st Day of Succoth	Sat.,	Sept. 26
8th Day of Succoth	Sat.,	Oct. 3
Simcath Torah	Sun.,	Oct. 4
*Rosh Chodesh Chesvan	Mon.,	Oct. 12
*Rosh Chodesh Kislev	Weds.,	Nov. 11
1st Day of Chanukkah	Sat.,	Dec. 5

NOTE: Holidays begin in the evening preceding the dates designated.
* Rosh Chodesh also observed the previous day.

THE PRINTED PAGE

EINSTEIN ON ZIONISM AND RELIGION

About Zionism, by Albert Einstein, translated and edited with an Introduction by Leon Simon (Macmillan) $1.25.

THIS is a little book, in fact a very little book. With its small pages and large margins and long introduction and all the other trimmings, the publishers found it impossible to expand it beyond 94 pages, which would hardly seem to justify the price; but it is a precious little book to add to any library on Zionism, Palestine, or to the Jewish shelf. That, of course, is mainly true because of the name of the author. One naturally has a certain feeling of gratification at being able to read and understand anything that Professor Einstein has written. To the student of Jewish history and life it may not bring anything strikingly new, but it may be an excellent introduction for any reader, whether Jewish or non-Jewish, and perhaps particularly non-Jewish, into the mysteries of Jewish psychology and Jewish national strivings. That the weight of Einstein's name may influence such a reader, who is in the kindergarten class, to study Mr. Simon's introduction as to the fundamentals of Zionist thought, is perhaps not the least merit of the book.

The great scientist's contribution, contained in pages 33 to 87, consists largely of miscellaneous papers, speeches, addresses, perhaps even telegrams, written on various occasions during the last ten years. This material was very ably brought together and divided into three sections dealing respectively with "Assimilation and Nationalism," "The Jews in Palestine," and the "Jew and Arab." One naturally would not look for very much factual information. There are other books for that purpose, but one is happy to obtain a glance, even though it be casual, into a very great soul. Incidentally, because the phrases are so clear and succinct, the booklet offers excellent material for telling quotations, as for instance:

"Only when we have the courage to regard ourselves as a nation can we win the respect of others." Or "I am glad to belong to the Jewish people, though I do not regard it as chosen." The following may be truer of Germany than of some other countries and yet may bear evidences of some universal truth: "It often depends upon the political party to which a man belongs whether he becomes a professed anti-Semite." One is interested in finding the frank admission of how recognition of Jewish values in himself was stimulated by an anti-Semitic surrounding. The American Jewish reader will surely not resent the statement: "It was in America that I first discovered the Jewish people." Of course, many of the statements may appear dogmatic but one feels certain that they have not been arrived at without a great deal of thought.

"The Jewish problem cannot be solved by the assimilation of the individual Jew to his environment." There is almost a mystic weight to the prophecies of a man who deals in the infinite. "One can see a future for Palestine only on the basis of peaceful cooperation between the two peoples who are at home in the country." And on the other hand: "The Jews will never abandon the work of reconstruction which they have undertaken."

Probably Professor Einstein could not have been induced to write a book on Palestine or Zionism. One must, therefore, be particularly grateful to Mr. Simon for having conceived and executed this idea. Fifty years from now the booklet will be a precious possession of many a Jewish library.

I. M. RUBINOW.

* * *

Cosmic Religion, by Albert Einstein (Covici-Friede) $1.50.

MACMILLAN'S venture with Professor Einstein's booklet "About Zionism" must have been an unexpected success to justify another publisher to produce this competing volume on "Cosmic Religion." It is quite a feat to make a book out of Einstein's fifteen hundred word article, which appeared in the *New York Times* some months ago and created such a furore throughout the country. In the makeup and size the two books are similar.

Considering the size of the book, its contents are amazingly varied. There is a well written biographic note, an eloquent appreciation of Einstein by G. B. Shaw, the famous article on Cosmic Religion, and other miscellaneous articles on pacifism, disarmament, Jews in Palestine and in Europe, and to round out the book, various aphorisms on all kinds of subjects, from "radio" to "women." Of course the well-known brevity of Professor Einstein's style must be remembered. One who could overthrow the Newtonian philosophy in a pamphlet of five pages may say much in the hundred pages of this little book.

There is not much unity between various chapters and excerpts which have been utilized in making this attractive little volume. One is forced to the conclusion that the publishers have done all they could to scrape together whatever Macmillan omitted.

I. M. RUBINOW.

* * *

AMERICAN JEWISH HISTORY

A History of the Jews in the United States, by Rabbi Lee J. Levinger (Published by the Department of Synagogue and School Extension of the Union of American Hebrew Congregations).

MOST appropriately, this book is dedicated to Alfred M. Cohen, President of B'nai B'rith—"American and Jewish Leader." The volume attempts to delineate in all its ramifications the beginnings, growth, and modern efflorescence of American Jewry, and B'nai B'rith has played, for nearly a century, a most significant part in the two latter phases.

In 530 pages, Rabbi Levinger has managed to include a remarkable wealth of detail, built around a sustained narrative which begins with Columbus's discovery of America and ends with an absorbing survey of American Jewry in 1930 and an application of that history to the future. Although the book was written primarily as a text for youths of high school age, it will be enjoyed as an interesting and important document by all adults, both Jewish and non-Jewish, since it is the first popular history of its kind ever to be written.

In a limited way, Rabbi Levinger's book may be compared to the recently published "History of the Jews" by Dr. A. L. Sachar, who is Director of the B'nai B'rith Hillel Foundation at the University of Illinois, as Rabbi Levinger is Director of the Hillel Foundation at Ohio State University. Each book consists of a narrative touching all the important events in its field, with stress laid upon significant institutions and outstanding personalities together with their effects upon the living stream of Jewish history.

Rabbi Levinger describes the Spanish and Portuguese Jewish immigration in the early days of the American colonies, and the German and Russian waves of immigration from 1840 on, and gives the causes for such movements, as well as their effects and results. Throughout the book the tremendous part played by Jews in American public, business, and professional life can be clearly seen, and is a thrilling commentary upon our American Jewish tradition.

A little more than the first half of the volume is devoted to this historical foundation, and the last portion then proceeds to describe the actual situation of American Jews in modern life—their statistics, institutions, ideals, organizations, and significance as an integral part of the American population. In the course of such a monumental piece of work very little is omitted, and it is difficult to see how anyone can fully understand the place of the Jew in this country without reading and studying this book.

EDWARD E. GRUSD.

* * *

THE BIBLE—ABBREVIATED

The Essence of the Bible, by Dr. A. B. Rhine (Jordan).

RABBI RHINE has performed a useful service in preparing an abbreviated form of the Bible for general reading, with selections from each of the books of the Hebrew Scripture, and brief introductions to the various books as well.

The selections are chosen with great discrimination, omitting the genealogies and much of the ritual, which is so difficult for a person with little or no knowledge of the historical background, and which often distracts the beginning reader from the central moral and religious ideas of the various books. In addition, the outstanding chapters of the prophets and many of the most significent psalms are included.

It is unfortunate that the text used is chiefly that of the American Revised version, when the Jewish translation is available and in many respects is preferable. Still, Rabbi Rhine states that he referred to it constantly and used it occasionally.

The introductions are so good that it is a pity they are so brief. In the compass of four pages the author gives us the following on the Book of Job, for example: name, authorship and date (using the latest results of historical scholarship), structure, contents, and message. He then prints the Book of Job, omitting sections amounting to about half of it. It would seem the people who require this type of a book need more explanation to make it usable for them.

On the whole, however, "The Essence of the Bible" is exactly what its name implies, and is highly to be recommended for all those who want to approach the Bible, prepared and explained for their understanding.

LEE J. LEVINGER.

* * *

THE MEANING OF PROPHECY

The Challenge of the Prophets, by Oswald Ryan (Warner Press, Anderson, Ind.).

HERE is an interesting little book on the challenge of the prophets to the modern world, by a prominent Indiana lawyer, whose interest is in present-day conditions rather than the ancient prophets of Israel. In fact, the reason he has written about the prophets is because, in the words of the late Senator Albert J. Beveridge in the introduction, "the prophets were not mystical visionaries, but practical, far-seeing men of sound judgment."

He sketches rapidly, according to the latest viewpoint of historical scholarship, the meaning of prophecy and the message of several of the leading prophets, with a special chapter on Jesus. He gives these brief character sketches and analyses of ideas in clear-cut, trenchant form. He treats Jesus as a successor of the prophets, who did not repeat their message of social justice in detail, but did emphasize the importance of personality, and quoted the prophets of Israel often enough to prove his sympathy for them.

The two leading ideas of the prophets, says Mr. Ryan, are justice to the poor and justice in international relations. These he applies liberally to the needs of our own time, to which their great message certainly applies.

LEE J. LEVINGER.

* * *

WHAT MOSES MEANS TODAY

The Message of Moses, by A. S. Wadia (J. M. Dent & Sons, London) $1.50.

THIS is the fourth number in the Message Series, preceded by the messages of Zoroaster, Christ, and Mohammed, and is written by a Hindu college professor in Bombay. It is a handy pocket size work, written in a most popular style, and printed in an attractive manner.

The book is very sympathetic to the Jewish people, and relies largely on Jewish sources for the life of Moses. As it is intended for popular reading, it does not go into the historical criticism of the Pentateuch, but takes for granted the events in the life of Moses as they are told in the Bible, including the various miracles. But it does not retell the entire story, as the purpose of the book is interpretation of the message of Moses for the modern world and for all time.

The author's conception of law and religion in Judaism is correct, and shows that he has used Jewish sources, and not Christian ones only. "In Judaism law and religion were never divided; consequently there was no distinction between the letter and the spirit of the law." He makes the mistake of speaking of "Jews" as early as the time of Moses, when he should rather call them "Hebrews" or "Israelites"; the word "Jew" did not come into vogue until after the Exile, as an abbreviation of the name of the tribe of Judah.

LEE J. LEVINGER.

"American Jewish Mystics"
By Louis Minsky

"The Abstract Jew"
By Maurice Samuel

"The Home of Roumanian Anti-Semitism"
By Joseph Leftwich

"Nietzsche's Conception of the Jew"
By Henry Montor

These are only a few of the interesting and important features of

THE JUNE ISSUE
B'nai B'rith Magazine
Out May 25

The Jews of India

(*Continued from page* 271)

enabling people to be in time for breakfast.

There is a branch of the Keren-Hayesod in Bombay, and while there is undoubtedly a sincere interest in Zionism among all classes of Jews in India, the really great enthusiasm shown by them is only apparent when an emissary comes from Europe to revive it and to collect funds for Palestine. Quite recently a paper called the *Jewish Bulletin* was started in Bombay as the organ of the Bombay Zionist Association. There is no doubt that among European residents in India (especially in Calcutta and Bombay) there are a number of Jews, but they are hardly to be distinguished as such.

NEWS OF THE LODGES

URGES NATIONAL BODY OF LADIES AUXILIARIES

"BEFORE our work is complete it will be necessary that a National Body of Ladies Auxiliaries be formed," declared Mrs. S. Davis, president of the Ladies' Auxiliary of Pittsburgh Lodge No. 44, in her tenth annual report.

"It is my hope," she continued, "that at the next District convention our brother lodge will be instrumental in making this possible. As our Auxiliary has set the standard for the District, so I hope that the formation of a Grand Lodge for Auxiliaries may be given birth through our efforts."

Mrs. Davis reported that $1,300 was expended "for purposes consistent with the high ideal of B'nai B'rithism." Seven hundred dollars was contributed to the B'nai B'rith Orphan Home at Erie, Pa. One hundred and fifty dollars was contributed to the Jewish War Orphans, and several Jewish institutions were other recipients, and a scholarship was paid for.

The auxiliary has a membership of four hundred.

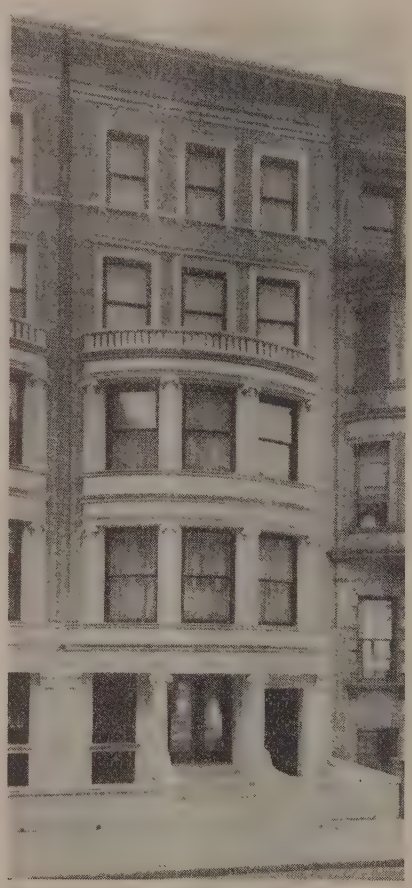
* * *

TOURO Auxiliary No. 32, Taunton, Mass., held a successful luncheon bridge party recently. Members of the men's lodge attended, and prizes were awarded the winners. Assisting hostesses were Mrs. Antine, Mrs. Dana, Mrs. Franklin, Mrs. Wolf, Mrs. L. Stone, Mrs. Rosenfeld, Mrs. A. Diamond, and Mrs. F. Wells.

* * *

AT least one hundred new members is the goal of Springfield (Mass.) Lodge No. 684, which hopes to initiate a class soon in connection with the celebration of the twentieth anniversary of the lodge.

A varied program has been outlined for future meetings of Springfield Lodge, stressing educational and cultural features, such as debates, lectures and discussions of current topics. One of the biggest attendances in recent years was attracted to a recent meeting, when a debate was held between a team representing Springfield Lodge and a team representing the Maccabean Lodge of the Knights of Pythias. B'nai B'rith upheld the affirmative of the subject: "Resolved, that the Soviet Russian Government be Recognized by the United States."



B'NAI B'RITH CLUB
The new B'nai B'rith headquarters in New York City, located at 36 W. 69th Street.

MORE than two hundred persons—members, their wives, and friends of MsKeesport, (Pa.,) Lodge No. 573, celebrated the lodge's 27th anniversary recently with a full day's festivities, which began in the morning with an initiation and ended in the evening with a large banquet. Charles H. Rosenbleet, a past president, was in charge of the affair, and A. L. Wolk, president of District No. 3, Benjamin Lencher of Pittsburgh, and Benjamin Brith, Pittsburgh, were the principal speakers.

BORIS BOGEN LODGE ACTIVITY RECORD IMPRESSIVE

WITH the establishment of the Nathan Straus Chapter of A. Z. A. by Boris D. Bogen Lodge No. 1129, Los Angeles, members of that lodge have sent in their record of activity and accomplishments which, they claim, is "unprecedented in the annals of B'nai B'rithism."

This lodge was instituted in April, 1930, and named after the late Secretary of the Order, Dr. Boris D. Bogen. A month later it entered the Southern California B'nai B'rith Debate Conference and won every contest it entered.

Two months later it was approached by officers from the Jewish Educational Society, who maintain the Talmud Torah in Los Angeles, who notified the lodge of a serious financial deficit. The Boris D. Bogen Lodge immediately staged a banquet which was instrumental in obtaining almost $1,000 for the Society. Brother Sig Lipman, vice-president of District No. 4, stated that in his thirty years as a Ben B'rith he had never known of a lodge that was able to contribute in a financial way to Jewish education in the first year of its existence.

At the age of six months, the lodge donated $100 to the Jewish National Fund and had its name inscribed in the Golden Book of Palestine.

The lodge was organized with an imposing roster of one hundred charter members and has now almost doubled its membership.

Last summer a Ladies' Auxiliary was organized with about twenty women, which became known as the Pearl Rubenstein Ladies' Auxiliary in honor of the newly elected president of the Women's Grand Lodge of District No. 4. The auxiliary now has 99 members and a waiting list of fifteen.

* * *

HERZL Lodge No. 608, Houston, Texas, recently celebrated its 25th anniversary. B'nai B'rith members from Houston and nearby communities attended the celebration.

Brother Ben Hurwitz, a past president, recalled memories 25 years old, while Brother Alexander T. Sidman spoke on "Twenty-Five Years in Jewish History." The Judas Macabbeus Degree was enacted by the A. Z. A. degree team.

Cornell President Addresses Jewish Student Group for First Time

FOR the first time in the history of Cornell University, the president of that institution, Dr. Livingston Ferrand, officially greeted a representative body of Jewish students last month in Ithaca, N. Y. The occasion was a banquet tendered to Rabbi Stephen S. Wise of the Free Synagogue, New York, who addressed the B'nai B'rith Hillel Foundation at Cornell.

At the suggestion of Rabbi I. B. Hoffman, Director of the Hillel Foundation, Dr. Ferrand invited Rabbi Wise to speak at the University Chapel. In spite of very inclement weather, there were more than eight hundred present to hear him, while more than five hundred attended his lecture at the open forum meeting at the Hillel Foundation. Dr. Ferrand was present upon both occasions as well as at a banquet tendered Rabbi Wise by the Hillel Foundation. Forty members of the Hillel Student Council and its standing committees attended the banquet, as well as leading members of the faculty and members of the staff of the Cornell United Religious Work.

Dr. Ferrand delivered an address at this affair which contained strong commendation for the work of the B'nai B'rith Hillel Foundation at Cornell, and particularly the Foundation's participation in the Cornell United Religious Work, of which Rabbi Hoffman is a member.

"The most interesting and valuable thing that has happened at Cornell in many years is the addition of Jewish and Catholic representatives to the staff of the C. U. R. W.," said President Ferrand. "Life up here would be incomplete without the presence of the representatives of these groups. Religious work at Cornell is one of the most encouraging things in American education today."

Rabbi Wise also spoke of his high regard for the work of the B'nai B'rith Hillel Foundations.

* * *

WITH the selection by Felix M. Warburg of Rabbi Jonah B. Wise of New York to be chairman of the 1931 campaign for the Joint Distribution Committee, a loyal and active Ben B'rith is placed in a position of national importance and responsibility.

When Rabbi Wise was minister in Portland, Ore., he devoted much of his time to the upbuilding of B'nai B'rith on the coast. He is a past president of District No. 4, and during his administration as head of that District, with the assistance of other officers of the Order, he helped to obtain a large enrollment of Jews in the various lodges—equal to approximately ten percent of the actual Jewish population on the coast. Although he is now occupying an important pulpit in New York City, Rabbi Wise still keeps his contact with and membership in Portland Lodge.

Rabbi Wise was born in Cincinnati, son of the late Rabbi Isaac M. Wise, who was, as is well known, one of the pioneers in B'nai B'rith. Rabbi Jonah Wise, when he left Portland for New York was the youngest rabbi in America to be elected rabbi for life. He is active in a multitude of Jewish activities.

Four Generations In Same B'nai B'rith Lodge During Three-quarters of a Century

Seated, left to right: Otto J. Gutfreund, son-in-law; Louis S. Freund, son; the father, Simon Freund; and Albert B. Freund, son.
Standing, left to right: Bert Stampfer, grandson-in-law; Charles J. Freund, son; Ralph A. Mange, grandson; Walter Freund, son; and Edgar Littmann, son-in-law.

FROM nearly the very beginning of B'nai B'rith down to the present day there have been members of the Freund family of St. Louis represented in Missouri Lodge No. 22, and from present indications the chain should be endless.

The first Freund joined the lodge in its infancy, 75 years ago. His son, Simon Freund, joined sixty years ago. He had ten children, four sons and six daughters, and all four sons became members of Missouri Lodge. Ralph A. Mange, a grandson, was initiated at the 75th anniversary celebration of the lodge in November, 1930.

A mass meeting of Missouri Lodge was held in St. Louis last month to pay homage to this remarkable family, and especially to honor Simon Freund on the sixtieth anniversary of his membership. The hall was crowded with members of the St. Louis Jewish community, all the male members of the Freund family were present, and the entire lodge joined in congratulating and felicitating this "grand old man" of the Order, who is 84 years of age, but hale and hearty and as enthusiastic as ever for B'nai B'rith.

His four sons, and their length of membership in Missouri Lodge, are as follows: Louis S., thirty years; Albert B., and Charles J., 25 years each, and Walter L., 22 years. But Simon Freund's two sons-in-law are likewise members of the same lodge: Otto J. Gutfreund, a member for thirty years, and Edgar Littman, a member for 25 years.

Moreover, this unusual family includes a grandson-in-law who belongs to Missouri Lodge. He is Bert Stampfer, the husband of Simon Freund's grand-daughter. He has been a member for sixteen years and is now assistant monitor.

To cap the climax, in addition to the immediate Freund family, five cousins are members of the same lodge.

B'NAI B'RITH furnishes leaders in American Jewish life out of all proportion to the size of the Order, it is pointed out by Dr. I. M. Rubinow, Secretary, and statistical expert, who has just completed a survey.

There are about 50,000 B'nai B'rith members in the United States. There are four and a half million Jews in America, which means that there are approximately a million Jewish men over 21, and one out of twenty of these belongs to B'nai B'rith, according to Dr. Rubinow.

Recently a national conference of the Joint Distribution Committee was held in New York City. At that conference a national board was organized with a membership of 250, representing leadership of American Jewry.

Of these 250 Jewish leaders, 139, or more than 55 per cent, are B'nai B'rith members, Dr. Rubinow points out.

If the State of New York is excluded, the proportion is even more striking. One hundred and twenty men were selected from the state, 35 of whom, or approximately thirty per cent, are members of the Order. But outside of New York State, 130 men were placed on the board of directors of the Joint Distribution Committee. Of these, 104, or exactly eighty per cent, belong to B'nai B'rith.

* * *

THE B'nai B'rith Anti-Defamation League, a few days before the Passover, uncovered the efforts of the representative of a large wine firm, who was touring the country and enlisting the services of ex-rabbis and ex-sextons of Jewish congregations, inducing them to organize new congregations purely for the purpose of promoting the sale of sacramental wines.

The League immediately brought this case to the attention of the wine company, which replied that such tactics were without its knowledge or consent. "We would not, under any circumstances, tolerate such a practice," officials of the company assured the League.

The League's action was based on a specific case, in which the company's representative formed a new congregation in a southern city, and subsequently sent in a large order for sacramental wines.

The League informed the wine company that "a very serious damage will be done to the good name of Jewish communities" if such a fraud is permitted.

The company claimed that it received the order for the wine without knowledge of the particulars of the case, and replied that "rather than make a doubtful shipment of this kind, we hereby promise that this shipment shall not go forward and the approved papers will be returned to the Prohibition Department."

* * *

ONE of the outstanding successes of the present social season in Beaver Falls, Pa., was the second annual Fathers' and Sons' banquet sponsored by Beaver Valley Lodge No. 777. Approximately one hundred guests attended from Beaver Valley.

Mr. C. Brainerd Metheny, of Beaver Falls, was the speaker of the evening; William Barnett, president of the lodge, was toastmaster; the district grand lodge was represented by one of its committeemen, Abe Levine, of New Castle, Pa.; I. Allan Davis, of Aliquippa, Pa., represented the Western Council of Pennsylvania; and other speakers were Victor Markson, president of the local A. Z. A.; Hyman Ginsberg, captain of the local high school basket ball team; and the following past presidents of the lodge: Meyer Berkman, I. W. Solomon, Charles Mann, and Meyer Starr.

* * *

MORE than one hundred persons attended the banquet climaxing the meeting of the Upper Wisconsin B'nai B'rith Council in Oshkosh. Abe Sigman, president of the Council, was called upon by Simon Horwitz, the toastmaster, and pointed out the high ideals of the organization, its activities, how it is an intermediary for expression of ideas between its constituent lodges, and the fine interest it has developed.

Mrs. Valeria Block, president of the Jewish Ladies' Aid Society of Oshkosh, extended a hearty welcome to the delegates' wives and friends.

Delegates were in attendance from Appleton, Green Bay, Sheboygan, Fond du Lac, Manitowoc, Oshkosh, and Stevens Point. The newly elected officers of Oshkosh Lodge were installed during the meeting, with I. G. Alk as officer in charge. Progress was reported by all the delegates when reporting on the status of their lodges.

* * *

THE B'nai B'rith Hillel Foundation at the University of West Virginia has initiated a Fraternity House Discussion Group program on the campus which has turned out very successfully. It is the only such movement on that campus. During the course of the school year university professors lead weekly discussion groups at Jewish fraternity houses, usually on the subject in which the professors themselves specialize. There is no such similar movement for the Gentile fraternities sponsored by any local agency.

CAMDEN (N. J.) Lodge No. 915 held its tenth annual dinner recently in honor of J. David Stern. Among the speakers were former U. S. Senator David Baird; Congressman Charles A. Wolverton; Joseph Herbach, secretary of District No. 3; J. David Stern, publisher of the Philadelphia *Record* and Camden *Courier-Post,* and Rev. Archie L. Davidson, of Lebanon, Pa. Dr. Hyman I. Goldstein, president of the lodge, was toastmaster, while Ellis Goodman headed a committee in charge, composed of Harry W. Markowich and A. David Epstein. The formal tenth anniversary celebration will be held October 4.

* * *

DR. I. M. RUBINOW, Secretary of the Order, and Rabbi I. B. Hoffman, Director of the B'nai B'rith Hillel Foundation at Cornell University, described the work of the Foundations at a special Hillel Night in New York City April 11. All the lodges there participated in the affair, which was held in the new B'nai B'rith Clubhouse.

* * *

NEARLY rivalling the record made by the Freund family of St. Louis is that of the Angel family of Huntington, W. Va. Henry Angel and his four sons, Maurice, Max D., Phil, and Abe, are all members of Huntington Lodge No. 795. A fifth son is at college, and is expected to sign up upon his graduation.

* * *

A HIGH school in Chicago has been named after Adolf Kraus, great B'nai B'rith leader from 1905 to 1925, during which time he was president of the Order. The recommendation of the committee on school administration of Chicago, that a school be erected at 83rd and Langley Avenues and named Adolf Kraus Junior High School, was passed by the Board of Education.

Another honor recently came to District No. 6. Governor Olson of Minnesota appointed Past President Gustavus Loevinger of St. Paul a District Judge for that District.

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BROTHER EDWARD MENKIN, a member of Adolf Kraus Lodge No. 72, Chicago, is traveling the length and breadth of the country to promote laws for the protection of the investing public. Recently he addressed the Illinois Senate on this subject.

* * *

SIMON ABRAHAM and Will Moss, who have been members of the Order for more than fifty years, were honored at a Golden Jubilee Luncheon held recently by Solomon Marx Lodge No. 221, New Orleans. Members of the other B'nai B'rith lodges in the city were guests.

Thousands Participate in A. Z. A. Sabbath

THE culmination of each year's A. Z. A. religious program is International A. Z. A. Sabbath, which was held this year on March 27. Ninety-five of the 140 A. Z. A. chapters planned special services for the occasion. The boys themselves read and chanted the services and delivered the sermons.

Of the remaining 45 chapters, nearly one-half either have already held their A. Z. A. Sabbath or are planning to hold it later. In communities where local conditions make it possible, chapters held one service at a Reform Temple and another at a Conservative or Orthodox Synagogue. In other instances, chapters have held their services in one congregation one year and in another the next.

The thought process that this type of work has produced in so far as these young men are concerned is evidenced somewhat by a resolution which was unanimously adopted at the last annual Convention, which reads in part:

"Whereas, since the past two years the Aleph Zadik Aleph of B'nai B'rith has set aside a certain day for National A. Z. A. Sabbath, and

"Whereas, ever since its organization, A. Z. A. Sabbath has been heartily endorsed by the Supreme Advisory Council of our Order as a most practical example of A. Z. A. ideals,

"Therefore, be it resolved that the Aleph Zadik Aleph of B'nai B'rith hereby set aside not only one day, but four days a year to be known as A. Z. A. Sabbath days, and it is the wish of this committee to recommend that the services be held in the various Synagogues and Temples of the community in which a chapter is located, and we further recommend that before any chapter may receive recognition from the Supreme Advisory Council for its celebration of the A. Z. A. Sabbaths, not only shall they attend in a unified body, but they must participate in the services in some manner."

The results have been astounding. A. Z. A. Sabbath has in instances set the attendance record in the history of many congregations. More important than that, these Sabbaths have proved to be inspirations to numerous chapters and boys to carry on their work along these lines throughout the year.

Some noteworthy examples of the value of this phase of Junior B'nai B'rith work are: (1) The organization by a western Pennsylvania chapter of a traveling committee, consisting of an acting rabbi and cantor who, on alternating Friday evenings, go to various nearby small communities in which there is no synagogue, and hold services. (2) A group of members of the northern California chapters spent a number of Friday evenings in Citizens' Military Training Camps last summer and assisted Jewish Welfare Board representatives in conducting services. (3) A mid-western chapter required that, before any of its members could be eligible for their debating, oratory and basketball teams, they must attend services regularly or else present a valid excuse to the rabbi. (4) Numerous chapters have organized Junior Congregations.

PHILIP KLUTZNICK,
Executive Secretary, A. Z. A.

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BROTHER SIMON J. LUBIN, a member of David Lubin Lodge No. 37, Sacramento, Calif., has been selected as Sacramento's outstanding citizen for 1930. His late father, David Lubin, was likewise a civic leader, and the local B'nai B'rith lodge is named after him.

Simon Lubin was the recipient of a diamond-studded gold medal presented by the Sacramento Union at a large meeting in honor of the event. His promotion of the Pan American Institute of Reciprocal Trade in Sacramento was declared an outstanding community achievement. Brother Lubin has also been prominent in many other civic enterprises.

* * *

JULIUS HOUSEMAN Lodge No. 238, Grand Rapids, Mich., held a luncheon in honor of past presidents which was attended by more than 120 members. Rabbi Bernard Heller, director of the Hillel Foundation at the University of Michigan, was the principal speaker of the evening. Brother Joseph Siegel, treasurer of the lodge for 25 years, was given an honorary membership as past president.

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CUTTING IT SHORT

Argo Lodge No. 413, Washington, D. C., celebrated its fortieth anniversary recently.

An enthusiastic Father and Son Celebration was held recently by Pisgah Lodge No. 34, Detroit.

A. Z. A. officers had charge of an entire meeting of Giliad Lodge No. 41, Milwaukee, recently.

Rabbi Jacob J. Weinstein, San Francisco, spoke on "Zionism, Reality and Vision," at a recent meeting of Los Angeles Lodge No. 487.

Home Talent Night, held recently by Achad Ha'am Lodge No. 1108, Chicago, was a big success. The lodge is now in the midst of a membership campaign; its motto is "Chicago's fastest growing lodge."

Huntington (W. Va.) Lodge No. 795 honored Brother Julius Friedman, eighty years old, with a testimonial dinner, at which the philanthropies of Brother Friedman were lauded.

Herzl Lodge No. 608, Houston, Tex., has celebrated its Silver Jubilee.

"Jewish Literature of the Present Day" was the topic of an address by I. Waldman before a recent meeting of Samuel Lodge No. 668, Vancouver, B. C.

Enthusiasm for B'nai B'rith work was generated at past presidents' night of Egyptian Lodge No. 1046, in Benton, Ill. About 125 persons were present at the banquet, where each past president was presented with an engraved menorah.

Milton Meyer, past president of District No. 4, was appointed a member of the San Francisco City Planning Commission by the Mayor.

Toronto (Can.) Lodge No. 836 and Judaea Lodge, Knights of Pythias, presented "Midnight Rose," a melodrama in three acts. The proceeds were turned into the Unemployed Emergency Loan Fund.

William Sultan, president of District No. 6, was guest of honor at a banquet given April 12 by Lincoln City Lodge No. 337, Lincoln, Nebr.

A very successful Father-and-Son supper was held recently by Carolina Lodge No. 603, Greensboro, N. C.

Women's Auxiliary No. 34, Buffalo, N. Y., held a card party and baked goods sale last month.

Brother Noah Schlasinger, of Streeter, N. D., a member of John Hay Lodge No. 634, Fargo, is convinced that North Dakota University is fair to Jewish students. His daughter, Ethel, was elected to Quo Vadis, high campus honor.

In this column last month it was erroneously stated that a girls' Junior League was organized by Rehoboth Lodge No. 38, New York. Credit should be given where it is due; Sister Ray Davis, past president of the Rehoboth Women's Auxiliary No. 65, was the founder of the Junior League.

Manhattan-Washington Lodge No. 19, New York City, honored its fifty-year members with a special meeting, at which Rabbi William F. Rosenblum spoke on "The Elders of Israel."

ACROSS THE SEAS

B'nai B'rith Ideals in the Far East

By George E. Sokolsky
Past President, Shanghai Lodge No. 1102

WE ARE a small community in the Far East, hardly enough to form a nucleus of a community, yet we have three synagogues, we are erecting a large Jewish school, we quarrel over Zionism, and we have a B'nai B'rith lodge. The Jew seems to be an individualist in business, but his habits run to organizations as soon as a *minyun* appears in front of a dilapidated building.

But the erection of a synagogue does not seem to solve the problem of uniting Jewry. For here, as elsewhere, most Jews do not attend the synagogue except on the very highest holy days. The marble halls are often, much too often, empty. Then there is the awful linguistic question which must confront the Jews everywhere in the East. So the line of least resistance is followed, and English, the second language of the East, becomes the language of the Jews.

Then arises the question of social status. For this is a most important question. We are all of the same origin, it is true, and our social status among the other nations is more or less determined by the fact that we are Jews. Nevertheless, among ourselves we must have a caste system, a gradation in society. It is all very difficult, particularly in a world where such criteria as a dinner jacket and a motor car are factors.

The community then finds itself divided thus; First of all, there are Sephardim and Ashkenazim; then there are Jews of half a hundred nationalities; then there are Jews who cut lettuce with a knife and those who do not, and, finally, there are Jews whose English accent is correct and those whose brogue cannot be mistaken.

B'nai B'rith in Shanghai becomes the common meeting ground of all Jews. It is the one place where there can be no distinction between Sephardim and Ashkenazim, between Jews of various nationalities, among Jews of divergent social and economic status. It transcends differences and finds that unity which alone perpetuates our historical mission, which, whether it be as Jews or even in the Christian interpretation of Jewish doctrine, must ever remain brother love.

CHAIM NACHMAN BIALIK, the great Hebrew poet and one of the leading figures in the world renaissance of the Hebrew language, was a visitor to a recent meeting of the First Lodge of England, in London. Mr. Bialik himself is a member of the Tel Aviv, Jerusalem Lodge of B'nai B'rith.

Harry Samuels, president of the lodge, reported that the English Grand Lodge had endorsed the appeal of the Schomre Schabbos Weltverband and the Jerusalem Library, and had drafted a plan whereby the lodge might take its share in the World Peace Movement. A discussion was held concerning the lodge's part in this activity.

The lodge recently held an Appeal Dinner in behalf of the Jewish Secondary School, which was well attended.

Dr. Charles Duchinsky reported that he and Mrs. Julius Schwab, president of the Women's Lodge, had visited Oxford, and were satisfied with the arrangements made there for providing kosher meals for Jewish students. The lodge thereupon voted a further grant for this purpose.

The lodge also voted a sum of money toward bringing the famous Habimah Players to London.

Jewish Boy Scouts and Jewish Girl Guides of Shanghai, China, proudly displaying the silver shields presented to them by Shanghai Lodge, B'nai B'rith. Members of the lodge can be seen in the rear of the picture.

GEORGE E. SOKOLSKY, past president of Shanghai Lodge No. 1,102, was installing officer at the ceremonies of the lodge recently. A banquet was held at the residence of Brother E. Shahmoon, a strictly kosher dinner was served, and toasts were drunk to President Alfred M. Cohen, to the Constitution Grand Lodge, to the incoming president, Brother R. D. Abraham, and to the departing president.

The presentation of two silver B'nai B'rith shields to the Shanghai Jewish School Boy Scouts and Shanghai Jewish Girl Guides took place at the residence of Brother Abraham. The shields are for inter-patrol competition. The presentation was made by Brother Sokolsky, and District Scoutmaster N. Jacobs suitably replied.

In the afternoon a special religious service was held at the Beth Aaron Synagogue. The services were read by two young boys from the Jewish School, and were followed by a lecture by Brother Abraham. Several hundred children and their parents were present.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

ANENT PROF. DAVIDSON

Editor, B'nai B'rith Magazine:

I want to compliment you on the general excellence of the articles contained in your March issue. I would like to say a few words about the one referring to my old friend of sixty years ago, Prof. Thomas Davidson, whose acquaintance I made through a very dear young friend back in 1868. This young man, who attended high school, was Arthur Amson, who was born in St. Louis. Prof. Davidson took a special interest in him; he obtained for him a position as librarian, and even took him into his home, where he helped perfect him in the study of Greek and Latin. Later he took him to Heidelberg and Leipsic to specialize in the study of archeology, and one of the youth's professors predicted a great career for him.

I corresponded with Prof. Davidson at the time. About a year later I received a wire from him conveying the heart-breaking news that young Amson had died of galloping consumption, due to overwork and requesting me to go to Cincinnati, where the lad's parents then resided, to convey the sad intelligence to them, as he was too brokenhearted to perform this service himself.

Another article in your March issue which interested me greatly was the review of Dr. Cecil Roth's book on the history of Jews in Venice, by Rabbi Philipson. In this review he conveyed the information that it was he who selected Dr. Roth to write the volume which I only recently read, and found to be of extraordinary interest. I had the pleasure of visiting Venice a little less than two years ago, and the book in question is of such transcendant interest that I am strongly tempted to pay another visit to the Lagoon City next winter.

Samuel Bowman.

St. Louis, Mo.

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JEWISH MAYORS IN CANADA

Editor, B'nai B'rith Magazine:

Writing about David A. Croll, the thirty-year-old Jewish Mayor of Windsor, Can., in the February issue of the "B'nai B'rith Magazine" Mr. Lawrence Buttenweiser stated that "he became the first Jew in the history of Canada to be elected Mayor of a city—in fact, only one municipality, the town of Huntsville, Ont. lays previous claim to have a Jew as its chief executive." May I point out that the information is entirely erroneous, since a number of Canadian municipalities have had Jewish mayors.

The present Mayor of Cornwall, Ont., is Aaron Horovitz, who is serving his second term. Israel Ginsberg is Mayor of Huntsville, Ont. The following Jews have been mayors in the past: William Hyman, of Cape Rosier, Quebec; Dr. Edward C. Levine of Fox River, Quebec; Charles King, of Whitby, Ont.; B. Rothschild, of Cochrane, Ont.; George Simon, of Alexandria, Ont.; Lumby Franklin, of Victoria, B. C.; and David Oppenheimer of Vancouver, B. C. It is interesting to note that the only monument to a citizen of Vancouver is erected to the memory of David Oppenheimer in Stanley Park.

S. H. A.

Montreal, Can.

SPANISH JEWISH COMMUNITY

Editor, B'nai B'rith Magazine:

In the February number of the "B'nai B'rith Magazine," under "A Cross Section of Jewish Life" you state, "The first official Jewish community in Spain since the expulsion of the Jews in 1492 has been formed with the opening of a synagogue in Madrid. Thirty men compose the congregation."

Permit me to state that I had the pleasure of meeting Senor Dr. Ignacio Bauer, banker, philanthropist and communal worker in his offices in Madrid, in August, 1929. It was through the efforts of Dr. Bauer, who still clings earnestly to the Jewish faith (although his brothers and parents had long ago left the fold and accepted Catholicism) that this official Jewish community has recently been recognized by the government of Spain. Dr. Bauer supports this little congregation as well as one of the large old hospitals in Madrid. He is an active member and official of "The College of Doctors of Madrid," a friend of King Alfonso of Spain, is Consul General of Finland, interested in art and scientific and literary publications, and official of the Compania Ibero-Americana De Publicaciones (S. A.) etc. Mrs. Bauer is a member of the distinguished and well-known Warburg family. It was Dr. Bauer who several years ago, financed the rebuilding, at Tiberias, of the tomb of Maimonides.

Hyman I. Goldstein.

Camden, N. J.

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TRIBUTE TO WILLIAM PORTNER

Editor, B'nai B'rith Magazine:

I have been an inmate of Holmesburg Prison for two years. Being familiar with the work of Mr. William Portner, former chairman of the B'nai B'rith Social Service Committee of District No. 3, and now our Prison Inspector I feel it my duty to inform B'nai B'rith members of the splendid help he is giving us here. He obtained releases for many men who had been sentenced to serve both long and short terms. He also helps us in many important legal affairs. Although his entire life is directed to many public services, his social welfare work behind the gray walls of prisons is his favorite pursuit. He has found a fertile field of endeavor, and his indefatigable efforts in our behalf are efficacious to an immeasurable degree.

Prisoner No. B-5315.

Holmesburg Prison, Pa.

* * *

ENDORSES WIDER SCOPE WORK

Editor, B'nai B'rith Magazine:

On behalf of Schenectady Lodge No. 879, I wish to thank the Wider Scope Committee for the book given to Paul R. Lurie, Jr., on the occasion of his Bar Mitzvoh. The book was presented at our public meeting at the Temple Gates of Heaven, and made a very fine impression not only upon the young man, who stated he looks forward to the time when he can become a B'nai B'rith member, but also on the public in general.

I wish to heartily endorse this work of the Wider Scope Committee, and think that in the future it will bear worthwhile results.

Samuel Robinson, Secretary.

Schenectady, N. Y.

JEWISH CROWN REPRESENTATIVES

Editor, B'nai B'rith Magazine:

May I be permitted to correct a statement made in the January issue of the very interesting "B'nai B'rith Magazine?" In a reference to the appointment of Sir Isaac Alfred Isaacs as the next Governor General of Australia you say that his appointment marks the "second that a Jew has been named Crown representative of the British possessions, Lord Reading (Rufus Isaacs) having been Viceroy of India." As a matter of fact, the following Crown appointments have been made and occupied in the past by a Jew: Natal, Hong Kong, the Gold Coast of Africa, and Sierra Leone. All these have been filled with honor by Col. Sir Matthew Nathan, who has also filled other honorable positions in the service of a country which does not discriminate against the Jew in filling great offices.

H. L. Salmon.

Vancouver Island, B. C.

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A WORD OF PRAISE

Editor, B'nai B'rith Magazine:

A word of praise may not be amiss. I thoroughly enjoy your monthly issues of the "B'nai B'rith Magazine," for it is through such Jewish publications that members of our race can hear of the good fortune of our brethren far and near. Everything of a Jewish nature naturally appeals to me, and my desires, mentally, spiritually, and otherwise seem to be fulfilled by Jewish literature and correspondence.

Especially do I look forward to your review of books of a Jewish nature—novels, biographies, etc.

Keep spreading the gospel of true Judaism, and bring us to a truer and better understanding of other beliefs.

Max M. Bernstein.

Washington D. C.

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WANTS ARTICLE REPRINTED

Editor, B'nai B'rith Magazine:

Such articles as "Anti-Semitism, The Disease and Its Cure," are truly very instructive and I think the B'NAI B'RITH MAGAZINE should publish more of this type and also receive credit for publishing this one.

All true Jews realize the ill-feeling between most Christians and the Jews as a whole, and that such ill-feeling is caused by just such things as the article points out, namely, not knowing the true facts about Jewish history, and in the way Christian children are brought up as regards thinking about Jews.

The object of my letter is just this: wouldn't it be wonderful if this article could be published, say in about six months' time, in some other magazine where the majority of the readers are Christians? I am sure that "Anti-Semitism, The Disease and Its Cure," would hit the right spot and those who would read it would profit by it.

Los Angeles, Calif. H. Gottesman.

No Innuendo Intended

ISADOR made the mistake of trying to be jocular with his barber.

"It has been such a long time since I shaved," he remarked, "that I look like a hog with bristles."

"The bristles," answered the barber, "I will take away at once."

* * *

An Eye Opener

AN old man sat sadly in the doctor's waiting room.

"What is the trouble, my good man?" inquired the doctor, approaching him.

"Alas, doctor, I am blind," answered the old man.

The doctor took the man into his office and examined his eyes.

"But, my good friend," he exclaimed, "your eyes are perfectly well."

"Don't say so, doctor," cried the old man. "During the last few months I haven't seen a dollar's profit in my business."

* * *

Parent-Teachers

"MAMA, I have the stomach ache," said little five-year-old Frieda.

"That's because you haven't had any lunch yet," answered her mother. "Your stomach is empty. You would feel better if you had something in it."

That afternoon the rabbi called, and in the course of conversation remarked that he had been suffering all day with a headache.

"That's because it's empty," spoke up Frieda. "You'd feel better if you had something in it."

* * *

The Same Holds True

AN officious old lady was sneering at a young mother's awkwardness with her first baby.

"I declare," said the old woman sarcastically, "a woman never ought to have a baby unless she knows how to hold it."

"No," replied Rivka, the mother, "nor a tongue, either."

* * *

It Was Mutual

MRS. LEVY had been marketing, and when she entered a motorbus and sat down next to a young and well-dressed man he hastily drew away his coat from her basket, which smelt of fish.

"I suppose," remarked Mrs. Levy, looking him over witheringly, "that you would rather have a gentleman sitting next to you?"

"Yes," the youth returned sharply, "I certainly would."

"I thought so," answered Mrs. Levy. "Well, so would I."

* * *

IN the spring-time a young man's fancy lightly turns to thoughts of—vacation. For during one's vacation one wishes to relax, enjoy oneself and tell and be told good stories, full of humor—good Jewish humor. We therefore urge everyone who knows some good, new Jewish stories to send them in for our summer issues. Remember, if your name appears in this box, it means you have won a fine, new book of Jewish interest. Winners this month are: Mrs. Boris Brutskus, Berlin, Germany; Chester Gordon, Alamosa, Colo.; R. Lerner, Montreal, Can.; H. Shachter, Belfast, Ireland; Miss Mildred Bennett, Philadelphia, Pa., and Sam Abrahams, Huntington, W. Va.

He Did Better Then

GOLDSMITH and Abrahams went to hear a young rabbi preach a sermon. On their way home they discussed it.

"What did you think of him?" asked Goldsmith.

"I think," answered Abrahams, "that he did much better two years ago."

"Why, he didn't preach then!" cried Goldsmith.

"I know," answered Abrahams, "that's what I mean."

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A True Story

JULIA was a freshman in high school, although she had not been in this country very long. One day she went to the school library and asked the librarian for a copy of Tennyson's "In a Garden."

"In a Garden?" repeated the librarian, puzzled.

"Yes," trembled Julia, uncertainly.

The librarian looked thoughtful for a moment and then asked Julia to repeat her question again.

"Our teacher said to read 'In a Garden' by Tennyson," said Julia, and nearly burst into tears.

"Ah!" cried the librarian softly, and handed Julia a copy of "Enoch Arden."

* * *

Fair Enough

A RUSSIAN nobleman of the old regime and a Jew had occasion to occupy the same compartment in a railroad train. For hours they traveled in silence, the nobleman not condescending to start any conversation. The silence finally became unendurable, so the nobleman spoke up.

"My friend," he said to the Jew, "you know that I haven't much use for your kind of people, but we might as well make the best of it on this long trip. In conversation we would have nothing in common, so let us play a game—a question game. You ask me a question and I'll ask you one. For every question I fail to answer I'll give you ten rubles, and for every question you fail to answer, you need pay me only one rouble."

"All right," agreed the Jew. "Let's begin. I'll ask you the first question. What is it that goes out of a room with two legs and returns with four legs?"

This question nonplussed the nobleman. Finally he admitted his inability to answer it, and handed the Jew ten roubles.

"Now you ask me one," smiled the Jew, pocketing the money.

"Before doing that," replied the nobleman, "I was just wondering: What *is* it that goes out of a room with two legs and returns with four?"

"I really don't know," answered the Jew. "Here's your rouble."